

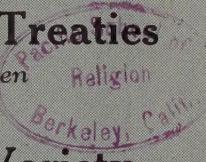
BNAI B'RITH MAGAZINE



Volume XLII, No. 10 July, 1928

The Jews Under the Minorities Treaties

By Israel Cohen



The Infinite Variety

By Heyman Zimel

A Talk with a French Rabbi

By Samuel Tenenbaum

THE NATIONAL
JEWISH MONTHLY

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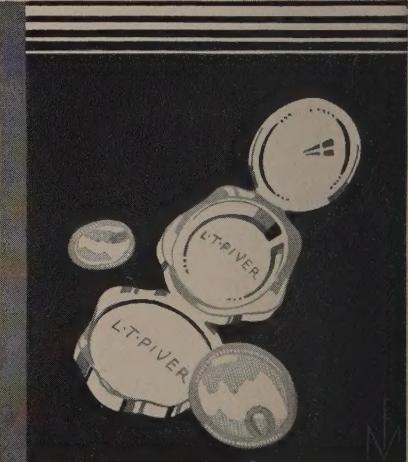
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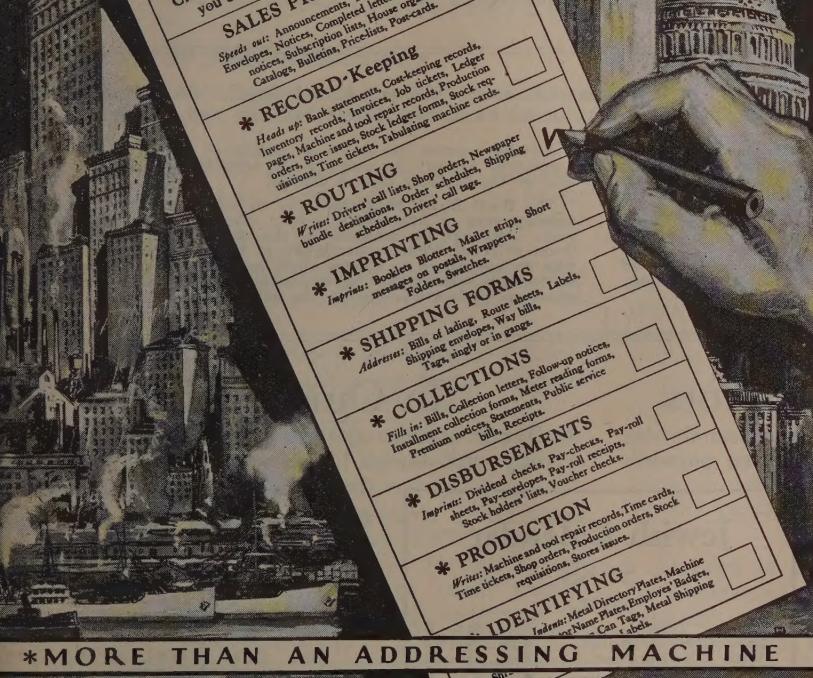
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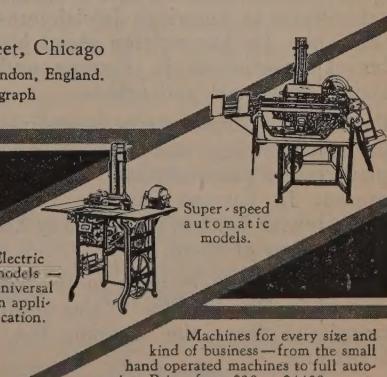
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Among Our Contributors

DAVID EWEN is well-known to the American-Jewish reading public for his music criticisms, pen portraits of outstanding musicians and short stories.

HEYMAN ZIMEL writes frequently on the American theatre, and particularly the Jewish personalities who are playing leading roles on the stage today.

ISRAEL COHEN was formerly Political Secretary of the World Zionist Organization. He is the author of several books, the best known of them being "The Journal of the Jewish Traveller." He was a war prisoner from 1914 to 1916, and in a volume called, "The Ruhleben Prison Camp," he gives an account of his experiences during those trying years.

MORRIS LEE JACOBS is a frequent contributor to American-Jewish publications. He has written about his travel experiences in Europe and about Jewish art and artists.

SAMUEL S. TENENBAUM specializes in interviewing outstanding and picturesque personalities. He is at present in Europe meeting European Jewish leaders and writing his impressions of them.

D. GLICKMAN belongs to the new school of fiction writers in Russia. His "Tales of Not Long Ago" were translated from the Russian for the B'NAI B'RITH MAGAZINE.

In Our Portfolio

OUR PORTFOLIO contains articles and stories dealing vividly with Jewish life in various parts of the world during the past and at present.

"FATE GRINS," is a moving narrative, depicting life among the Yemeneites, that strange tribe of Jews which has for many centuries lived among the Arabs.

"The hot, knee-deep sands scorched and blistered their feet, weighted their sagging bodies down with lead. The consuming thirst parched their throats and dried the blood in their veins. And all the while, there was the haunting spectre of fear, fear of being overtaken by their pursuers. . . ." This describes in part, the headlong flight of a Yemeneite family from oppression and shame. The story ends poignantly and surprisingly.

LEONID PASTERNAK is another of those indomitable Russian Jews who, moved by the creative impulse, left his native Russia where he was hampered, to become a renowned artist. Dr. Israel Auerbach in an article called "The Artist in Exile," gives a moving account of Pasternak's experiences and achievements.

Do You Know that Emile Berliner, a Jew, is responsible for the perfection of the telephone as we now know it? Under the title, "Jewish Inventors," David Schwartz tells of the achievements of Mr. Berliner and other geniuses.

Jewish Calendar

5688

1928

Fast of Tebeth.....	Tues., Jan. 3
Rosh Chodesh Shevat.....	Mon., Jan. 23
*Rosh Chodesh Adar.....	Wed., Feb. 22
Fast of Esther.....	Mon., Mar. 5
Purim	Tues., Mar. 6
Rosh Chodesh Nissan.....	Thurs., Mar. 22
First Day of Pessach.....	Thurs., Apr. 5
Eighth Day of Pessach.....	Thurs., Apr. 12
*Rosh Chodesh Iyar.....	Sat., Apr. 21
Leg B'omer.....	Tues., May 8
Rosh Chodesh Sivan.....	Sun., May 20
Shavuoth	Fri., May 25
	Sat., May 26
*Rosh Chodesh Tammuz.....	Tues., June 19
Fast of Tammuz.....	Thurs., July 5
Rosh Chodesh Ab.....	Wed., July 18
Tisho B'ov.....	Thurs., July 26
*Rosh Chodesh Elul.....	Fri., Aug. 17
	5689
Rosh Hashonah.....	Sat., Sept. 15
	Sun., Sept. 16
Fast of Gedalia.....	Mon., Sept. 17
Yom Kippur.....	Mon., Sept. 24
Succoth	Sat., Sept. 29
	Sun., Sept. 30
Hashana Rabba.....	Fri., Oct. 5
Shemini Azereth.....	Sat., Oct. 6
Simchas Torah.....	Sun., Oct. 7
*Rosh Chodesh Cheshvan.....	Mon., Oct. 15
Rosh Chodesh Kislev.....	Tues., Nov. 13
First Day of Chanukah.....	Sat., Dec. 8
*Rosh Chodesh Tebeth.....	Fri., Dec. 14

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLII

JULY, 1928

NUMBER 10

Editorial Comment

The Thread of Jewish Memory

ONCE upon a time a group of old men in a village exchanged notes to determine which had the longest memory.

And one said: "My memory runs back 60 years and I remember that as a child of four I was taken by my father to a fair. What I saw there is still very clear in my mind."

And another said: "Seventy years ago when I was three years old I fell from a wagon. I remember the incident most distinctly."

And another said: "Eighty years ago when I was three years old, my father lifted me to the back of a horse and I remember that to this day."

And fourth, a Jew, said: "My memory runs back some 2,000 years."

And the others exclaimed: "Two thousand years!"

And the Jew replied: "I remember 2,000 years and even longer than that. It was 2,000 years ago that our Temple in Jerusalem was destroyed and my people were scattered over the earth among strangers. . . . Like lost children they wandered on the earth. . . . People forget. . . .

"But the lost Temple my people have remembered these 2,000 years. . . . Two thousand years! . . . And even longer than that they have remembered. . . .

"Wherever my people were permitted to sojourn they built synagogues with the altar to the east, in order that when they prayed their eyes might look toward the site of the Temple. And in the prayers of the morning they asked God to look into their hearts and consider their willingness, as if it were in fact a sacrifice at the Temple altar, and in their prayers every morning they said, 'May it be Thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days and grant our portion in the Law. And there we will serve Thee with awe, as in the days of old, as in ancient days!'

"Thus spoke my people every morning in every generation. And though they had much to trouble them, they never forgot and in my time still remember it.

"Once a year I fast for the desolation of the Temple, as if it were something lost in my own time. Such is the length of my memory, my friends; such is the memory of the Jew.

"My tired old mind does not retain what happened this morning, and sometimes wandering through this village my poor old feet stray and I must be guided to my house. And my feeble eyes cannot always discern the right way in my comings

and goings. But my mind holds the memory of the ancient Temple and my eyes see the Holy of Holies, though it is 2,000 years in the distance."

The memory of the Jew is indeed one of the amazing facts of human history. Our most vivid recollections are thousands of years old. We remember the time we were delivered from Egypt; we remember the time we were saved from Haman; we remember the time the Maccabees saved Judaism, and on the 26th of this month it will be remembered in the synagogue with passionate grief that on a *Ninth of Ab* nearly 2,000 years ago the Temple was destroyed in Jerusalem.

For the most of us the Temple is only an interesting fact of our history and even those who are concerned with the restoration of Palestine have no thought to rebuild the Temple, preferring to build farm houses and schools. The Temple is only a symbol of the everlasting memory of the Jew.

* * *

Perhaps in the mystic maze of our existence we have survived because we have had this thread of memory to keep us from getting lost. The Jew wanders from the path of his faith, worshipping strange gods of his ambitions in common with all men.

He forgets, like some lost child. . . . Suddenly he feels this thread of memory tugging at his heart. From a distance of thousands of years this thread pulls him, summoning his footsteps back. It may be the thread that reaches back to Egypt or the thread that reaches to Sinai where the commandments were handed down.

The prime duty of a Jewish parent is to wind this thread about the heart of his child that he may not be lost. This is the purpose of Jewish education. A father complains to us, saying: "My children have no Jewish feeling. They are like wanderers straying from Judaism and I can't bring them back." And we say to him: "But what have you done to keep them from getting lost? Have you provided them with the thread of Jewish memory by which they may be reminded when they stray? Jewish feeling is not an inheritance of birth but must be cultivated by education."

We have no fear for the straying young Jew who has had a Jewish education. To wander from religion is the way of youth with the questioning mind; to return to religion is the way of his later and deeper life.

But the youth who has had no Jewish education has nothing to return to. He is lost.

Relief for Immigrants

IT TOOK a long time to accomplish, and great injustice was done in the meanwhile, but we give praise to Congress nevertheless for passing a measure that will bring some relief to immigrants whom the immigration laws separated from their families for long periods.

In the closing days of its last session Congress passed the Jenkins bill which will admit into the country the wives and unmarried children under 21 of some of the immigrants previously admitted. Not all of the separated families will be reunited, for the bill provides that this act of justice shall be only for 50 per cent of the quota of any nationality.

Anyhow, it's a fair beginning and there should be no let-up of effort until justice has been attained in its fullness.

* * *

The Death of a Beloved Jew

JOSEPH BARONDESS was a most unique Jewish personality. The sick, the unhappy, the unfortunate, the weak came to him for aid or guidance, for all New York knew his great heart.

He was a social reformer but, unlike many social reformers, he did not merely care for mankind in the mass. He was concerned with the individual human being. Mankind was not a conglomerate ant hill to him; Joseph Barondess could hear the anguished heart-beat of the individual in the mass.

He came to America from Poland in 1888, being then 21, and became a cloak-maker. A fiery spirit that burned against social injustice, he rebelled against the sweat-shop and became the founder of the Cloak Makers' union four years after his arrival in America. The Jewish workman was then among the most oppressed of toilers and, sadly enough, it was often employers of his own blood who were the "Pharaohs."

Afterward he battled for the rights of Jewish actors and Jewish printers. A courageous man, neither revilement nor disappointment could swerve him from his course.

His whole life in America was a devotion to Jews and Judaism and to the general social good.

His latter years found him active in relief campaigns, and New Yorkers, loving Joseph Barondess, responded generously to his appeals. He was a member of the Committee of Jewish Delegations that succeeded in incorporating provisions for the protection of Jewish minority rights in the Treaty of Versailles. He helped to frame the Zionist proposals which were presented to the British government. He was vice-president of the American Jewish Congress and appeared before congressional committees to plead for more humane immigration laws.

Jewish philanthropy and Jewish education knew him as a most active friend, and he was a Ben B'rith.

"He was one of the noblest persons in the city of New York," Rabbi Wolf Gold said of him.

"He was a child of his people who throughout his life retained a lovable, childlike naivete," Rabbi Stephen S. Wise said. "The Jewish masses knew him for their own."

Such was Joseph Barondess who died last month.

The State of Liberty in the U. S.

LIBERTY in the United States has made notable gains since the last Fourth of July on which we had occasion to review its condition in this land.

The death of the Ku Klux Klan from lack of members and dues signified the return of large numbers of Americans to that tolerance that is so becoming to a nation dedicated to liberty of conscience and to the principle that men are, at least, born equal.

The public humiliation of Ku Klux leaders by a citizenry revolting against the corruptions which flowed from them testified to the essential decency of the American conscience and the enlightenment of the American intelligence which refuses to remain enslaved to falsehoods.

A notable contribution to the liberty of the mind was the manly retraction of Henry Ford of all he had said about the Jews. It served to set minds free of the incubus of unjust prejudice.

Not the least of liberty's expressions during the year was the gale of nation-wide laughter that was heard when the Daughters of the American Revolution published their black-list of proscribed public personalities in which was included a revival of "the international Jewish conspiracy" charge.

* * *

The Presidential Candidates

THE national conventions are over, and the results are satisfying to Americans who are faithful to the ideal of religious liberty that has been honored in the nomination of Alfred E. Smith, as well as to those who admire the social vision and international outlook of Herbert C. Hoover.

The nomination of Smith proclaims the opinion of a very large group of Americans that a man's religion must not be a bar to his aspirations even for the highest office in the land. It means that these Americans want it known that in their opinion every man, regardless of his religion, has an equal right to enjoy all the privileges of citizenship.

These Americans, with the courage of their convictions, offer Alfred Smith for the Presidency. Their action is epochal in the history of America. Hitherto the accepted belief has been that no Catholic or Jew may even aspire to the Presidency.

We hold no brief for Alfred Smith; we rejoice only in the reaffirmation of American principles that his nomination implies.

* * *

A Revival of Judaism in Russia

THE Jewish Communists of Russia who set out to destroy Judaism are complaining. Judaism refuses to die at their command. Indeed, Judaism is seen flourishing under persecution, as it has a way of doing.

The Jewish paper, *Emes* (The Truth), reports with disappointment that hundreds of Jewish religious schools function in the Ukraine, despite the efforts of the Communists to dissuade the young from following the God of their fathers. Cantors go from village to village singing religious songs. Religious books flood the villages and towns, and rabbis issue books extolling the purity of traditional Jewish family life for which the Communists have no use.

They are like those comic little men who shook their fists at a mountain which resisted their efforts to tear it down.

The Tireless Giving of the Jew

THE American Jew has just finished giving \$25,000,000 for his brethren in Eastern Europe, but his lavish hand has not yet closed. So in the past few months he has been seen pouring out \$7,100,000 more for Jewish colonization in Russia.

It was Julius Rosenwald who prompted this new generosity. When he announced his gift of \$5,000,000 for colonization in Russia, he called on the Jews of America to match his \$5,000,000 with \$5,000,000 more.

To this date Rosenwald's challenge has been answered with \$2,100,000, and \$2,900,000 more must be raised by October 30th—a condition requisite to the Russian Government's promise to add \$10,000,000, if the Jews of America give \$10,000,000 by that date.

"The Russian government will match our \$10,000,000 dollar for dollar," says James N. Rosenberg of New York, Chairman of the American Jewish Joint Agricultural Corporation. "If immediate action is taken on this side to complete the fund, we shall be in a position to avail ourselves of the opportunities that are still open. These opportunities are unprecedented in Jewish history and may never present themselves again."

In addition to the cash the Russian government will provide free of charge land for Jews valued at \$20,000,000, free timber for building purposes, freedom from taxation for five years, greatly reduced transportation to these farm lands, and will permit duty-free importation of agricultural implements.

* * *

The Variety of Israel in America

WHILE the Hebrew Union College in Cincinnati was conferring the degree of Doctor of Hebrew Laws upon David A. Brown, philanthropist, businessman and former newsboy, for services to Israel, the Jewish Theological Seminary in New York was investing Dr. Solomon Solis Cohen of Philadelphia, physician and scholar, with the honorary degree of Doctor of Hebrew Laws.

The concurrence of these events offered a dramatic presentation of the variety of Israel in America. The one, Dr. Solis Cohen, had served Israel by creative scholarship, making the verses of ancient Hebrew poets heard in English; the other, David Brown, had hitched the cause of Israel to the high-power enginery of modern business and driven it to great successes.

"Solomon Solis Cohen," said President Cyrus Adler of the Theological Seminary, "skillful, humane and kindly practitioner of medicine . . . poet in your own right and interpreter in English verse of the first Hebrew poets of Spain and Portugal, one of the founders of the seminary . . ."

"David Brown," said President Julian Morgenstern of the Hebrew Union College, "a loyal citizen, a faithful Jew. . . . He has been an able and indefatigable leader in the pressing task of alleviating the sufferings and needs of fellow-Jews in Eastern Europe. . . . He has literally given himself to this task. . . . Among the Jewish leaders of this age he stands deservedly in the foremost rank."

Restoring the Sabbath in America

IN OUR own time we may see the Jewish Sabbath restored in America to its ancient place of honor. Just as economic necessity compelled the Jew to work on the Sabbath, so may economic necessity provide him with the opportunity for Sabbath observance.

The newspapers lately have been calling attention to the chronic unemployment that is caused by the rapid increase of labor-saving devices. Economists, considering a remedy, have proposed the five-day work week and two days of rest; if men work fewer days a week there will be more work to go around.

This proposal was put into effect last month by the International Garment Workers' Union in all shops in New York, and 35,000 workers—most of them Jews—now enjoy a day of rest on Saturday as well as on Sunday.

The union of the Amalgamated Clothing Workers who make men's clothing now are negotiating for a five-day forty-hour week which has become the ideal not only of workers but also of a considerable body of industrial economists.

Question:

Released from the necessity of working on Saturday, what will the Jew do with the Sabbath? Will he observe it in the synagogue and the home or will it be only another Sunday for him?

* * *

A Jew Gives to a Catholic Church

IN CINCINNATI, Charles P. Taft, the brother of the Chief Justice of the United States Supreme Court, is seen giving \$5,000 to the Hebrew Union College; in Philadelphia, Mr. and Mrs. Albert M. Greenfield present an organ for the new chapel of the Catholic St. Borromeo Seminary.

These are testimonies of good will surpassing speeches; they are the genuine proofs of the free mind which more and more is coming to dominate the thought of America, despite the rerudescence of bigotry that for awhile threatened traditional liberty.

In Cincinnati, the President of the Hebrew Union College—Dr. Julian Morgenstern, paid tribute to the liberal spirit that prompted the gift to his college. In Philadelphia, Cardinal Dougherty, officiating at the dedication of the organ, gave lofty expression of his respect for Judaism.

* * *

The New Rabbis in Israel

APPROXIMATELY fifty new rabbis were graduated last month by the various Jewish colleges, seminaries and *yeshivas* in the United States. And for each one a place will be found in the Jewry of America even though the Jewish population is only slightly increasing.

The spectacle of some fifty young men going forth each year to leadership in Jewry must be enheartening to those who have been seeing signs of decay in American Judaism. It augurs well for Judaism in America that the leadership of Orthodoxy, like that of Reform, is passing into the hands of American-trained, English-speaking men.

A Cross-Section of Jewish Life

Religion—Education



PROFESSOR MORRIS R. COHEN presided at a meeting recently held for the purpose of formulating plans to publish a talmudic encyclopedia, to be known as the Talmudic Library. This encyclopedia, it is said, will consist of twelve volumes in Hebrew and English. Outstanding Jewish and non-Jewish scholars will participate in the enterprise.

AMERICAN Jewish communal and religious life is now entering a period of deflation as a reaction to the boom and expansion which it experienced during the war and post-war period. This opinion was expressed by Rabbi Max Drob of Philadelphia, in his presidential address at the twenty-eighth annual conference of the Rabbinical Assembly. About 100 rabbis of the Conservative wing of American Judaism constitute the assembly, and they participated in the conference which took place last month at Long Branch, N. J.

INNUMERABLE tourists have returned from Palestine thrilled with the spectacle they had witnessed there of little children conversing freely and exclusively in the language which Isaiah used. But more wonderful even, perhaps, is the phenomenon of Jewish children right here in the United States writing and publishing stories and essays in Hebrew. Such compositions make up the bulk of *Bickurim*, an attractively gotten up publication, issued some time ago as the first annual of *Talmud Torah Sh'erith Israel D'Lubavitz* of Kansas City, Mo. In addition to the Hebrew section there are a number of pages in English which include greetings from communal leaders. Great credit is due to Saul Kleiman, the Hebrew scholar and writer, who is head of the *Talmud Torah S.I.D.*, for his initiative in bringing out this admirable annual.

A SYMBOL of Jewry taking root in American soil is the 1928 Year Book of *The Kallah*, which is defined as an annual convention of Texas rabbis. Publications such as this and the groups and gatherings of which they are the organs form the basis out of which is going to develop a unique and distinctive and fruitful Jewish religious and cultural activity in the United States.

A RESOLUTION calling for the creation of a *Beth Din Ha'Gadol*, a supreme religious court for Orthodox Jews, to pass upon all religious questions, was adopted at the joint session of *Degel Ha'Rabonim* and *Ke-neseth H'Rabonim*. The convention of these two rabbinical organizations took place at Mount Freedom, N. J., last month.

AT ITS recent meeting in Atlantic City, the Executive Board of the Union of American Hebrew Congregations announced that a sufficient fund had already been raised to start the erection of a library on the campus of the Hebrew Union College in Cincinnati. A budget calling for the expenditure of \$625,000 in Reform Jewish religious activities in this country was outlined at the same meeting. Ludwig Vogelstein, Chairman of the Executive Board, presided.

A SURVEY, made recently by Dr. Emanuel Gamoran, Educational Director of the Union of American Hebrew Congregation, shows that 75,000 Jewish children in the United States attend Sunday Schools.

TWENTY-FOUR young men and young women were graduated a few weeks ago from the Hebrew Union College School for Teachers in New York. Addresses were delivered by Rabbi Samuel Schulman and by Ludwig Vogelstein. Dr. Julian Morgenstern, President of the Hebrew Union College, presented the diplomas.

THE Central Conference of American Rabbis, which convened in Chicago recently, discussed at length industrial and economic problems. The convention endorsed the five day week, unemployment insurance and old age pensions.

Foreign



ONE frequently hears new anecdotes about Napoleon's relationships with the Jews. Therefore many will be interested to know that a gentleman by the name of Lurie is in possession of a covering for the Ark of the Law made from Napoleon's parade cloak. Napoleon gave the cloak to the present Mr. Lurie's great-grandfather, Rabbi Joseph Jona Lurie of Mohilev, Russia, in reward for an act of kindness on the rabbi's part. Shortly afterwards it was made over into a covering for the Ark of the Law and then taken to Jerusalem by Mr. Natanel Lurie, a grandson of Rabbi Lurie. And ultimately it came into the possession of the present Mr. Lurie of Port Said.

THE municipality of Tel Aviv has sent a strong protest to the British Colonial Office in London against the deportation of Jewish immigrants by the Palestine immigration authorities. It is claimed that these deportations have been carried through on very slight pretexts.

IN ITS report on Palestine to the Permanent Mandates Commission of the League of Nations, the British Government states that no unemployed Jews become public charges in that country. It also declares that the restriction of immigration into Palestine will have to be continued, and it criticizes the Zionist schools for their neglect of the English language.

AS A result of recent rains the crops in the Jankovy region of Crimea, where most of the new Russian Jewish colonies are located, show signs of considerable improvement. This good news was wired by Dr. Joseph A. Rosen, head of the Agro-joint, to Felix M. Warburg.

Social Welfare

SCIENCE-



MEMBERS of the medical and research staffs of the National Jewish Hospital at Denver participated in the meeting of the National Tuberculosis Association at Portland, Ore., June 19th to 21st. Dr. H. J. Corper, Director of Research at the National Jewish Hospital, presented the Trudeau Medal for 1928 to Sir Robert Wm. Philip of Edinburgh, Scotland. This medal is awarded annually to the man who, during the year, has made the greatest contribution toward combating tuberculosis.

MAX ADLER, former Vice-President of Sears Roebuck and Co., has given \$500,000 for the construction of a planetarium on the lake front of Chicago. This will give a view of an imitation of the heavens showing more than 4,500 planets, planetoids and stars in orbital motion.

THE entire city of Chattanooga, Tenn., paid tribute to Adolph S. Ochs, publisher of the New York *Times*, June 30th to July 2nd, in celebration of his fiftieth anniversary as owner and publisher of the Chattanooga *Times*. On the evening of July 2nd Mr. Ochs was presented with the key to the city. Temple Emanuel of New York was represented at the celebration by Dr. Nathan Krass and Ludwig Vogelstein.

ACCORDING to a recent announcement, Rabbi Herbert S. Goldstein, President of the Union of Orthodox Jewish Congregations, is soon to publish a biography of Harry Fischel. Mr. Fischel is one of the foremost Jewish philanthropists and an outstanding leader in Orthodox Judaism. He came to this country from Russia practically penniless and, in a comparatively few years, amassed a great fortune. This despite the fact that he was several times in dire need because of his refusal to work on Saturday.

THE recent conference of Young Judea at Long Branch, N. J., decided to create a Department of Education for that body. Dr. Israel Goldstein was re-elected President. David Tannenbaum, Irwin Chanin and Mrs. Archibald Silverman were chosen Vice-Presidents; Irving Rosentzweig, Treasurer, and Samuel J. Borowsky, Executive Chairman.

Esther Davis of New York City won the second annual Young Judea oratorical contest, and will be awarded a round trip to Palestine. The second prize of \$100 was won by Helen Ruth Krueger of Boston.

LOUIS MARSHALL, Felix Warburg and Dr. Lee K. Frankel, representatives of American Jewry at the meeting of the Jewish Agency Commission, held the latter part of last month in London, pledged the Jews of the United States to contribute annually \$3,000,000 toward the yearly budget of 1,000,000 pounds which was agreed upon for the rehabilitation of Palestine. This followed the submitting of an extensive report on the conditions in Palestine by the Joint Palestine Survey Commission, consisting of Baron Melchett (Sir Alfred Mond), Dr. Lee K. Frankel, Felix M. Warburg and Oscar Wasserman.

THE National Council of Jewish Women, through Mrs. Richard Simon of San Francisco, Chairman of its committee to combat deafness, has issued an appeal for public action to reduce the possibilities of deafness among the children of America.

ABOUT 300 Y. M. H. A.'s, Y. W. H. A.'s and Jewish Community Centers, throughout the country, which are constituent societies of the Jewish Welfare Board, observed Independence Day (July 4th) in accord with programs formulated by the board.

CHILDREN of American citizens who are now over twenty-one, but who were not of age when they applied for visas to come to the United States, will be permitted to enter this country without being subject to quota regulations. The Labor Department recently notified American consuls throughout the world to this effect. This decision followed the enactment of the recent law, in behalf of the children under twenty-one and wives of American citizens who wish to immigrate to the United States.

Miscellaneous



UNDER the influence of the Russian Jew in business, New York City has grown more in the last twenty-five years than during the entire preceding century. A statement to this effect was made, before a recent meeting of the New York Board of Trade and Transportation, by Joseph P. Day, real estate operator.

LOUIS LIPSKY was re-elected President of the American Zionist Organization, at its convention this month in Pittsburgh. Modifications of the organization's constitution were adopted to relieve the President of some of the burdens he has hitherto had to bear.

The controversy which has been going on among the American Zionists for some time was not altogether settled.

Six hundred and seventy-nine delegates and a thousand alternates and guests representing the Zionist organization, Hadassah and the Order Sons of Zion, participated in the convention.

MANY rabbis and Jewish laymen are participating in the campaign to raise a large fund for the famine-stricken people of China. The national headquarters of the campaign, at 419 Fourth Ave., New York City, received word recently from the China International Famine Relief Commission at Peking that provisions could be delivered to the famine area without interference.

OUTSTANDING intellectual and communal leaders participated in the meeting of Americans of Lithuanian Jewish descent, which took place in New York on June 24th. This conference was called for the purpose of forming an organization to help the Jews of Lithuania meet their economic and cultural problems.

THE District Committee of the Communist party in Poltava, Russia, has decided to refuse employment to party members who show anti-Semitic proclivities.

Thinking Aloud

By Urva Porah

HE INQUIRY, that social research organization, about which I wrote last month, also has certain tests by which to determine the reactions of a Jewish mind to a variety of suggestions.

For example, a Jew is asked to say in a word, on the instant, what impression is made on his mind when the name, Lord Balfour, is uttered, or the name, Levine, or the word, *cheder*, or, most intriguing of all, *gefilta* fish.

It is to the last test that I prefer to apply my mind and address the Inquiry as follows:

* * *

Ladies and Gentlemen of the Inquiry: You can not know *gefilta* fish if you ask me to say in a word what I think of when I hear the term *gefilta* fish. I can give you in a word, on the instant, my mental reaction to Lord Balfour or even to Levine, but *gefilta* fish is not to be dismissed with less than a page.

Gefilta fish is more than a product of the kitchen. On its fragrant exhalations there arise the tenderest memories of my childhood . . . I hear my mother in the kitchen chopping as she did thirty-five years ago . . . quick, joyous taps against the rutted board that was sacred as a sort of altar upon which the fish was immolated for the Sabbath.

* * *

The fragrance of the spices filled the house when I came home from school. I came to know the aroma of *gefilta* fish as a sort of incense that had to do with our religion, like the *mazuza* on the door-post, like the Hebrew Pentateuch which the teacher who came to our house tried to pound into my poor head.

Much have I forgotten of the Pentateuch and long, long ago I ceased to wind the phylacteries as signs upon my hand and as frontlets between my eyes; and, alas, the synagogue does not see me often, but on Friday night I must have *gefilta* fish.

As the beloved dish is brought to my hands I am conscious of feelings religious and sentimental. Ah, ladies and gentlemen, it is not the mind but the heart that reacts to *gefilta* fish. And you ask me to express these sacred feelings in a word!

My wife doesn't know how to cook *gefilta* fish but respects my sentiments.

So on Friday she goes to a Jewish delicatessen store where presides a Mother in Israel in whom is preserved the holy art of preparing *gefilta* fish. It is from her devoted hands that there comes to me the sentimental dish. My children say to me, "How can you eat that?"

Alas!

I say to the children: "You don't understand. . . . You can't understand . . . It's a wonderful dish. . . . There is no Jewish life in this house. . . . It's more than food. . . . It's. . . . It's. . . ."

I become conscious of the joyous tap, tap of my mother's chopper sounding out of the remote past. . . . Incense of spices. . . . The approaching Sabbath greeted as a bride. . . . A busy day in the kitchen. . . . The fragrance of cookies mingling with the aroma of the fish.

* * *

I remember a Friday night in Paris. Many Friday nights had passed without the tender consolation of *gefilta* fish; but on this Friday I met a Jewish friend.

"My heart," I said, "aches with a great void. My heart hungers. The two months that I have been here, every Friday night I have felt this ache in my heart."

"You too!" my friend exclaimed. "My heart, too, hungers for a dish of *gefilta* fish every Friday night."

"With horse-radish and white bread," I added.

We shook hands as kinsmen of the spirit and fared forth in a taxicab in pursuit of *gefilta* fish, but another month was to pass before the hunger of my heart was appeased in a *kosher* restaurant in New York, for that night we could find no *kosher* restaurant in Paris.

* * *

A strange thing: It is only on Friday night that *gefilta* fish intrigues my heart. On other nights and days neither my heart nor my stomach has any use for it.

It is on that night only that it assumes the character of a sacred dish having to do with sentiments most profound.

Is there among men any other food-stuff for which the heart hungers rather than the stomach? No! *gefilta* fish alone of all foods has spiritual quality. Do I seem to exaggerate when

I say *gefilta* fish has a soul? It expands the spirit of the Jew; it touches his heart with sentiments and vague longings; the reactions it arouses having nothing to do with the stomach, as I have found.

When my poor children inquire "How can you eat that?" I make no defense of it as a food, but defend it only as I might defend a sacred memory, a holy relic.

* * *

Alas, these infants! When they grow up and go their own ways, and the synagogue will see them but seldom, and they will not have even the memory of phylacteries to bind them to a Jewish past—for they know not what these are—and Friday will be for them only the day before Saturday, there will be no spice-exhaling spirit to summon them back suddenly to the ancient altar.

What is Judaism? The rabbis make long and abstruse sermons on this question, but for the layman Judaism is very simple. It is made up of a multitude of tender memories—of candle lights, of *mazuzas* on door-posts, of *Yisgadal, w'yiskadash*, of the sip of wine one was permitted to have in the *shul* after the *Havdalah*—and of *gefilta* fish.

These are the materials of the average Jew's Judaism, and they should not be dismissed lightly by the wise men, for they are of the soul and substance of Jewish life, meaning more to some men than sermons and Hebrew lore and the wisdom of prophets.

* * *

No, ladies and gentlemen of the Inquiry, the reaction to *gefilta* fish can not be described in a word, on the instant. You see, I have almost filled a page on *gefilta* fish, and I could go on further describing the ethereal quality of it and still not do it justice. But, alas, I am limited to one page and may not transgress. "Here you stop," commands the editor.

And so I must leave this labor of love of thinking aloud on my favorite subject. No other loud thinking has ever given me so much satisfaction.

In conclusion, I desire to thank you for the opportunity to pay this tribute to a Jewish institution concerning which, as far as I know, Jewish poetry has been silent, although there are many sweet singers in Israel.

Our Own Youth Movement

By Philip M. Klutznick



HE A. Z. A. Order reaches practically every part of the United States. It has two chapters in Canada, nine on the Western Coast, nine in the Northeast and a few in the South, with the largest number around the Great Lakes and throughout the Middle West; all in all numbering 78.

The program of the Order all tends toward one purpose, viz., that of bringing Jewish youth closer to Judaism.

The Order of Aleph Zadik Aleph has chosen as its means for the accomplishment of this purpose a program which aims to develop the boy mentally, morally, and physically; and during such development, Judaism, in its various aspects, is continually stressed. The aims and ideals of the Order are concisely stated in the preamble to its constitution:

"The Order of Aleph Zadik Aleph of the Independent Order of B'nai B'rith shall have for its purpose the enrollment of all desirable Jewish young men in a fraternal organization, having for its program the mental, moral and physical development of its members; the strengthening of their Jewish affiliations; the abatement of the pernicious influence of bigotry and race prejudice; and the stimulation of interest in humanitarian, educational and philanthropic endeavors."

The philosophy that prompted the inception of such an organization for boys is one that has been universally recognized, namely, that humans are comparable to plants or trees and, therefore, the old saying that "as a twig is bent so will the tree incline," is applicable to mankind as much as to trees and plant life. If, during the period of adolescence, the boy is brought to a fuller understanding of Jewish ideals by means that have a strong appeal to him, then in his later life, he will be more apt to adhere to the tenets of our faith; and thus we will build a finer and better generation of Jews.

There is nothing about our work which interferes with the program of activity of any other organization as far as we know. It is not our desire to compete with others. Rather is it our desire to co-operate with them to the fullest extent. This attitude was manifested on three or four occasions in the immediate past when it was deemed inadvisable to establish chapters on college campuses for fear that we might encroach upon the activity of some other organization. It is my opinion that at least theoretically all Jewish organizations have as their aim the upbuilding of the Jewish consciousness of those who constitute their membership. In the last analysis, we are all striving towards the same goal though we may be traveling by different paths. Through competition we may stay one another's progress; through co-operation we will beneficially facilitate it. That is our policy.

During the entire year some type of Order-wide activity which is of general interest is carried on. During the month of March, the Order stages an international basketball, debating and oratorical tournament. This year this tournament was held in Milwaukee on March 23rd, 24th and 25th. Preparations for competitions in these three branches of activity usually take up the months of January, February and the early part of March. In the latter part of February and the early part of March the district eliminations are staged. Our debates this year were on the subject, "Resolved That Emancipation Has Been Harmful to Judaism." The orations were on the subject, "Jewish Philanthropy."

During the early part of the year, chapters conduct elimination contests to elect their representatives for competition with other chapters in their respective districts. The winners represent their chapters in the district events. And the winners of the district eliminations are in turn sent, expenses paid, to the international tournament. There the finest speakers of the Order and the best basketball players meet in friendly combat for the international A. Z. A. championships of the year.

On February 15th, our essay contest came to a close. Members of the various chapters throughout the country wrote compositions on the subject, "The Future of Judaism in America,"

which were submitted to the local judges. Each chapter selected the best essay from among those written by its members and sent it to the headquarters of the Order. These essays were passed upon by men of national prominence. The winner, Irwin Dorfman of Winnipeg, will be awarded a trip to our convention in Denver, all expenses paid, plus a gold medal.

The convention will take place this month. Each chapter is allotted a proportionate number of delegates and one way fare is paid for them. The purpose of these conventions is to discuss matters pertaining to the welfare of the organization and its members, as well as to discuss general Jewish problems. The popularity of this phase of our work is shown by the fact that from 30 to 40% of our entire membership participates. During the summer months chapters stage inter-chapter tennis and golf tournaments.

During the month of December our National A. Z. A. Day celebrations are held. In addition to these activities of Order-wide scope, the chapters participate in various phases of local communal activity. Just recently it came to my attention that one of our chapters had staged a road show in its own and neighboring communities. The entire profit went toward the establishment of an A. Z. A. Scholarship Fund for needy students. There are numerous other instances of this sort that could be pointed out. It seems to me that the most notable feature of most of the chapters' local activities is their general value and wide appeal.

Such is the nature and scope of this Order for Jewish young men, this Order which is bringing the message of Judaism and the Jewish way of life to the young people in terms that are familiar to them. Being a part of an organization that is international in reach imbues the members of the A. Z. A., in the various communities of the United States and Canada, with a justifiable sense of pride. Each month they receive the *Shofer*, the official organ of the Order, and thus each chapter keeps abreast of the progress of all the others. This, together with the tournaments and conclaves, keeps alive the sense of solidarity among these young stalwarts of Israel who are marching forward on the long and winding highway of Jewish history.



Philip M. Klutznick

The Jews Under the Minorities Treaties



THE political conditions of the Jews in Central and Eastern Europe have undergone a fundamental change since the Great War. They are characterized by a constitutional progress, which is due mainly to the special provisions relating to racial and religious minorities in the treaties concluded by the Allied and Associated Powers with the States in which they are domiciled. Before the War six million Jews, settled in Russia and Roumania, and forming about one-half of the total number of Jews in the world, were subjected to a state of bondage and persecution which made those two countries by-words among civilized nations. As soon as the Peace Conference began to assemble, Jewish delegations from Eastern Europe as well as from Western countries, particularly Great Britain and the United States, met in Paris for the purpose of formulating and submitting their demands. Their aim was two-fold: to secure civil and political equality for those Jews who were not yet emancipated, as well as—in consequence of the creation of new States and the alteration of the frontiers of old ones—to safeguard the rights of those Jews who might be transferred from the jurisdiction of one State to that of another. One-half of the Jews in Russia—those living in that part which later constituted itself as the Union of Socialist Soviet Republics—had, indeed, already been emancipated by the Revolution in 1917, but the other half, domiciled in the territories that went to form the republics of Poland, Lithuania, Latvia, Estonia, and Finland, were at the mercy of elements which, so far as they were known, were scarcely encouraging. Poland, for instance, had inaugurated her new epoch of independence by an outbreak of assaults and outrages upon the Jews in a great number of towns and townlets, which showed how necessary it was from the very beginning not only to define the rights of the Polish State but also to guarantee the rights of its Jewish subjects. The Jewish delegations in Paris were not content, however, that the Jews in Central and Eastern Europe should merely be granted civil and political equality. They wished to

make sure that this equality should not be limited or nullified later by administrative caprice or ordinance, and above all that the Jews, living for the most part in compact masses, should be allowed to live their traditional life and to maintain their social, religious and cultural institutions free from interference. As a result largely of their representations, the Peace Conference accepted a series of postulates that were designed to safeguard the rights not only of the Jews but also of the other racial and religious minorities in the States with which it had to deal. Sufficient time has now elapsed to afford a basis for inquiry into the practical working of these Minorities Treaties and for ascertaining to what extent they have achieved their purpose.

First Minorities Treaty Concluded With Poland

The first Minorities Treaty, affecting the lives of three million Jews, the largest Jewish community in any European country, was that concluded with Poland. It declared to be Polish nationals *ipso facto*, and without the requirement of any formality, German, Austrian, Hungarian, or Russian nationals habitually resident at the date of the coming into force of the Treaty in territory recognized as forming part of Poland. The main provisions of the Treaty were: that all Polish nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language, or religion; that those who belong to racial, religious or linguistic minorities shall be free to use their language in private or public, including the courts; that they shall have an equal right to found and control at their own expense charitable, religious and social institutions, schools and other educational establishments; and that in towns and districts in which they form a considerable proportion of the population instruction shall be given to their children in the primary schools through the medium of their own language, and they shall be assured an equitable share in the enjoyment of the sums which may be provided out of public funds for educational, religious, or

charitable purposes. These provisions are applicable to all racial and religious minorities in Poland, who number 13 million in a total population of 27 million, and do not contain any specific reference to the Jews. But there are two Articles, 10 and 11, which were specially included in order to safeguard the interest of the Jews: the one authorizing the Jewish communities to appoint local educational committees for the distribution of public funds allocated to Jewish schools, and the other providing that "Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath."

Wanted Privilege of Doing Business On Sunday

As a corollary to the religious observance of the Saturday Sabbath, the Jewish delegations urged the inclusion in the Treaty of a clause permitting the Jews to engage in Sunday trading and labor, pointing out that this would only confirm a right that had been enjoyed by the Jews in Poland even under the Russian domination; but the Allied and Associated Powers were reluctant to impose upon another State an obligation that was only imperfectly realized in their own legislation. In order to ensure the strict observance of the stipulation affecting persons belonging to minorities, there was included a final Article declaring that these stipulations "constitute obligations of international concern and shall be placed under the guarantee of the League of Nations," and that "they shall not be modified without the assent of a majority of the Council of the League of Nations."

The Treaty signed by Poland on June 28, 1919, formed, with the exception of the two clauses relating to the maintenance of Jewish schools and the observance of the Sabbath, the type of the Minority Treaties signed by several other States, viz: Austria, Hungary, Czecho-Slovakia, Jugoslavia, Bulgaria, Roumania, Danzig, Greece, Turkey and Mosul. The Treaty with Roumania finally swept aside the verbal quibbles by means of which the Jews had been denied their rights so

long. It declared that "all persons born in Roumanian territory who are not born nationals of another State shall *ipso facto* become Roumanian nationals," a stipulation applying both to the new territories annexed to the country and to the whole of old Roumania; and in order not to permit a doubt as to whether the Jews were also included, and perhaps to prevent the passing of a law declaring them to be excluded, there was inserted a special Article, in concise and unambiguous terms: "Roumania undertakes to recognize as Roumanian nationals *ipso facto* and without the requirement of any formality Jews inhabiting any Roumanian territory who do not possess another nationality." Moreover, there were four newly-created States, namely, Finland, Lithuania, Latvia and Estonia, which, though they did not subscribe to Minority Treaties, gave solemn declarations that they agreed to the principles of these compacts.

Securing Declarations no Easy Task

The signing of these various Treaties and the securing of these declarations were no easy tasks; but once the Treaties were concluded it was hoped that the Jews would enjoy the same rights and the same economic opportunities as their fellow-citizens. Unfortunately this hope has proved illusory, for scarcely had the ink of the signatures become dry before various provisions of the Treaties were violated in certain countries, with the result that a persistent struggle has had to be waged ever since in order to secure compliance on the part of the defaulting States with their obligations. The principal countries in which such infractions have occurred are Poland, Roumania, Hungary, Lithuania and Greece.

The main questions in respect of which Poland has violated her pledges are those relating to the acquisition of citizenship, admission to the universities, and the financial support of Jewish schools. Although she undertook to declare as Polish citizens *ipso facto*, and without the requirement of any formality, German, Austrian, Hungarian, or Russian nationals habitually resident . . . in territory which is or may be recognized as forming part of Poland," she passed a law on January 20, 1920, which made the acquisition of citizenship subject to certain formalities of an administrative nature with which in very numerous cases it was impossible to comply. The law required that those

claiming Polish citizenship should show that their names were inscribed in local registers of the stable population or submit proof of their *Heimatsrecht*, a status of citizenship dependent upon several years' continuous residence in the same commune. Owing to the impossibility of conforming with these regulations, many thousands of Jews (besides large numbers belonging to other national minorities) were denied Polish citizenship and became *Staatenlos*. This condition was a sufficient hardship if they remained in the country, but it increased in gravity if they wished to emigrate, as the Nansen passports which they were given were not provided with an endorsement enabling them to return, and most States refused to *visé* such passports since they would be unable to deport their holders, if necessary, to the country of their origin. The Jewish members of the *Sejm* repeatedly demanded that the Polish Government should abolish the restrictions which it had imposed, but it was not until August, 1926, that it issued a circular of instruction to the local administrative authorities to facilitate the acquisition of citizenship. A considerable improvement in the situation has since resulted, but there are still some 15,000 Jews in Poland who are *Staatenlos*—with all the galling disabilities attached to such a condition.

Number of Jewish Students Limited

The admission of Jewish students to the universities in Poland is restricted to a proportion corresponding roughly to the Jewish ratio of population. It is true that there is no law imposing a *numerus clausus*, but the universities, in the exercise of their traditional autonomy, continue to limit the entry of Jews, and the Government cannot or will not take effective steps to suppress this injustice. The *numerus clausus*, however, is only one phase of the war that is conducted against the Jewish intellectual class, whose influence is unnecessarily feared. Although forming only 12 per cent of the population of Poland, the Jews, belonging mainly to the industrial and commercial element, which is assessed abnormally, are estimated to pay more than one-half of the direct taxation, received by the State, yet the Government will not give them employment in its service (with some rare exceptions) nor grant to Jewish schools the subventions that it is obliged to provide. Nor is this policy of repression directed solely against the intellectual class. As was feared at the time when

Poland signed her Minorities Treaty, she passed a law at the end of 1919 for compulsory Sunday closing, which was conceived as an act of economic oppression, and which has inflicted grave hardship upon Jewish employers and employees, who mostly observe their Sabbath. The Jewish deputies in the *Sejm* have persistently demanded that the Government should relax the law in favor of those who observe the Jewish Sabbath and festivals, but although certain concessions have been made, the question has not yet been satisfactorily settled. The economic position of the Jews is further threatened by the law for the transfer of liquor licenses to war veterans, which will mean their withdrawal from many thousands of Jews, who will thus be impoverished, and also by the projected Guild Law, which requires artisans to undergo a course of training in vocational schools, access to which will be limited in the case of Jewish workers.

Serious Assaults Upon Jews in Roumania

In Roumania the principal infractions likewise have to do with the conferment of citizenship and admission to the universities, whilst even more serious has been the campaign of assault upon the Jews continued almost uninterruptedly for the last six years. A Nationality Law was passed on February 23, 1924, which is similar in principle to the Polish Nationality Law, as it makes the acquisition of citizenship subject to the possession of the *Heimatsrecht*. But it has imposed a two-fold restriction, first, in substituting the *Heimatsrecht* or *indigenat* for habitual residence, and secondly, in making that qualification date from December 1, 1918, instead of September 4, 1920, when the Treaty signed by Roumania came into force. The result of this Treaty violation and of the tantalizing procedure for seeking redress is that in Bucovina there are still 20,000 Jews who are *Staatenlos*, besides many thousands in Bessarabia and Transylvania. The position of a "Stateless" person in Roumania is even more depressing than in Poland, for if he wishes to emigrate, not only is he denied the endorsement in his passport that will enable him to return, but as the holder of such a passport he forfeits all claims to Roumanian citizenship and ownership of rural property from the moment that he leaves the country.

There is no *numerus clausus* in Roumania by law, but there is one in prac-

tice. The admission of Jewish students to the universities is restricted by the university authorities to a small percentage, whilst from time to time the Roumanian students run amuck, drive out the Jews from the college buildings, and thus create a *numerus nullus*. The agitation for the exclusion of the Jews has been fanatically fostered by Professor Cuza of Jassy, who has poisoned the minds of the academic youth of his country, and it has been accompanied by violent demonstrations in Bucharest, Jassy, Czernowitz, Kishineff, Oradea Mare, Cluj, and other cities, resulting in the frequent closing of the universities. The anti-Semitic students have indulged in repeated assaults not only upon Jewish students but upon the Jews in general, destroying property, sacking synagogues, wounding innocent onlookers, and even throwing Jewish passengers out of trains. The agitation has already cost two lives—that of the Prefect of Jassy, Manciu, who tried to suppress a demonstration and was shot dead in court by a Roumanian student, and that of David Fallik, a Jewish student of Czernowitz, who was also shot in court by a Roumanian student. Both assassins were tried, acquitted as patriots, and then acclaimed as national heroes. The immunity of these murderers from punishment and the general insecurity of Jewish lives and property constitute an even graver breach of the provisions of the Minorities Treaty than the practical enforcement of the *numerus clausus*.

Hungary Has *Numerus Clausus* Law

Only in Hungary was a law enacted to subject citizens belonging to national minorities to differential treatment in regard to their admission to the universities. This law, which was passed in September, 1920, was applied solely against the Jews, who were limited to 6 per cent of the total number of students. The attention of the League of Nations was promptly called to this infraction of the Treaty of Trianon by representative Jewish bodies, who protested against Hungary being admitted to membership of the League until she rescinded the obnoxious law. The Hungarian delegate, Count Banffy, gave a solemn assurance in September, 1922, that his country would faithfully observe her obligations in respect to the treatment of racial minorities, and Hungary was accordingly welcomed into the League. But as the law continued to be enforced, the Jewish organiza-

tions renewed their protests, with the result that at a meeting of the Council of the League of Nations in 1925 Count Klebelsberg declared that the measure was only temporary, introduced owing to the abnormal post-war situation of the country, and that it would be amended directly the position improved. At length, in February last, the Hungarian Government amended the law by abolishing the Article that refers to nationality and replacing it by another Article, which provides that preference shall be given in admissions to the universities to the sons of Government officials, war veterans, peasants, and those engaged in trade. It will thus be possible to practice the same discrimination against Jewish students in the future by virtue of this economic classification. Indeed, Count Klebelsberg has made no secret of the fact that this amendment is designed mainly to satisfy or pacify the League of Nations, and that the admission of Jews to the universities is not likely to be increased by more than one-half per cent.

Situation Changes in Lithuania

Lithuania began her new career of independence by giving the Jews a model system of national autonomy, with a Ministry of Jewish Affairs supported by the State, but this ideal arrangement was soon swept away by a change of government, bringing in its train an era of intolerance that gravely affects many phases of Jewish life in the country. An attempt to interfere with the use of Hebrew and Yiddish and with the autonomy of the Jewish schools was checked by the League of Nations, but a Sunday closing law was adopted, which has weakened the economic position of the Jews, and against which they have no redress. Moreover, the Government has dissolved the organized Jewish communities and insisted that they shall be replaced by purely religious congregations on a voluntary basis, deprived of the fiscal rights which the communities possessed, so that Lithuanian Jewry is threatened with gradual disintegration. As for Greece, the most serious grievance felt by the Jews of that country is that which affects the ancient community in Salonica. For hundreds of years they had formed the largest national group in that city, rested on Saturday, and were allowed to trade on Sunday. But with the influx of vast numbers of Greeks after the Great War, the Jews became a small minority, and a Sunday closing law was enacted in 1924 for all the inhabitants of the city, ob-

viously as a measure of economic protection for the majority. This law was a violation of the pledges given by M. Venizelos in 1919, but unfortunately the terms of the Greek Treaty afford no basis of redress.

The various treaty infractions hereinbefore described have formed the subject not only of representations by the Jewish communities concerned to their respective Governments, but also of frequent communications addressed by Jewish representative organizations to the League of Nations, but the slow and excessively circumspect procedure that is observed has so far prevented any appreciable amelioration. If a petition to the League is found by the Secretariat to be "receivable," it is communicated to the Government concerned for its observations, and then the President invites two of his colleagues to examine the documents with him in committee, with a view of deciding whether the question should be brought before the Council. If the question is considered by the Council and the petitioner is not satisfied with the result, he may demand that it shall be referred to the Permanent Court of International Justice. Thereupon the Government impeached is invited to submit further observations, which are considered by the Committee of Three, who report to the Council, and then the Government, brought to bay at last, may promise to make amends. It was, thanks to this cumbersome and super-cautious procedure that Hungary was able to flout the League for over seven years with its *numerus clausus* law, which, even in its amended form, is applied in a manner that constitutes an infraction of the Treaty of Trianon.

Procedure Must be Thoroughly Revised

The procedure for dealing with defaulting Governments must be thoroughly revised if the Minorities Treaties are not to be violated with impunity. It is not enough that the Secretariat of the League is authorized to act only when it receives a petition from an aggrieved minority; the Secretariat should be authorized to report to the Council any infractions of treaties that it may discover through the medium of its own channels of information. Minorities should be allowed to have access to the Council, and should be immediately informed of the answers made to their complaints, in order to prevent a miscarriage of justice. It is even more

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Ten Years of Music for the Masses

By David Ewen

HIS a golden saying of Confucius that when the entire world has learned to love great music, all international strife and war, all hate of one man for another, will be completely abolished. This is something more than a mere tinkling epigram; this is wisdom, born of a penetrating understanding of human beings and of the very nature and philosophy of music. Hate and great music do not and simply cannot go hand in hand. . . .

People Love Great Music

The goal that Confucius dreamt of—a world-wide love for great music—is not a rosy-colored but unattainable *fata-morgana*. People do love great music; people, therefore, can love it. Music is in the pulse of every heart; it flows, with the blood, through each one's veins. There is music in everyone when happiness or sorrow or love is born. To give expression to that music, of course, or to understand it in the art of someone else requires training. Not necessarily the training of arid text-books, sterile exercises, dull practicing! The absorbing training, rather, of listening to great music again and again. It is absurd to say that it is as easy to love Wagner as it is to love Irving Berlin . . . for it isn't. But it is possible to learn to love Wagner and even more complex music. After ten years of scientific experiment, Edwin Franko Goldman has taught us that people will love great music—and only great music—if they are but given the opportunity to develop their tastes.

A Lovable, Sweet Personality

Edwin Franko Goldman is not a great and profound musical scholar . . . and it is fortunate, indeed, that he is not. A great musical scholar could never have reached the goal that Goldman has so bewilderingly attained. Goldman is not a bundle of temperaments, nor a great, inspired composer, nor even an extraordinary conductor. He is just a lovable, sweet personality, steeped in music and brimming over with one unflagging deal: to teach the masses the joy that is stored up in fine music; to teach them how it adds to one's happiness,

if one loves and understands it. Goldman is patient, indefatigable, energetic, eager to see his mission reach full fruition, yet realizing that if Rome was not built in one day, certainly a musical Nirvana cannot be. He is a magnificent teacher . . . but his lessons are not to be found in text-books. He teaches through the magnetism of his exquisite personality, through his ingratiating smile, through his lovable charm . . . and

was an ordinary child, carefree and happy, delighting in clumsy childish pastimes. But a profound change came over him when, in his eighth year, his family having moved to New York, he heard for the first time a concert. Music became the abiding passion of his life from that time on. He did not desire to study composition, nor conducting, nor the violin or piano. Nothing but the cornet would satisfy his musical cravings. And so, the lad studied the cornet. The roof began to quiver with his diurnal practicing; the neighbors began to voice their loud and vehement complaints; the family was driven from impatience to desperation, but nothing could silence the industrious cornetist. From morning to night the vigorous throat of the cornet blared forth the disturbing announcement that young Edwin not only loved his instrument but that he intended to love it for a long while.

Manifested Authentic Artistry

But soon the harsh notes of the cornet softened; the raucous slides and groans mellowed; the tones sweetened. Soon the melodies tripped from the mouth with a luxurious facility and sonority. Soon the neighbors lost their impatience and the family began to crowd the little room in which young Goldman practiced incessantly. For soon Goldman manifested authentic artistry with his inartistic cornet.

When he was fourteen Goldman passed successfully the examination for scholarship at the National Conservatory of Music in New York, where he became a student of composition under the great composer, Anton Dvorak. A year later, Jules Leni, the world's greatest cornetist, heard him play a few songs and immediately accepted him as a free pupil. From that time on Goldman, the pupil, slowly grew and matured into Edwin Franko Goldman, the musician and virtuoso.

Was Youngest Professional Cornetist

At seventeen Goldman became the cornetist of the Metropolitan Opera House, thus being both the youngest professional cornetist in America and



Edwin Franko Goldman

CAN the masses be educated to love good books, good drama, good music? The question has aroused a great deal of discussion; but no absolute and definite conclusion has ever been arrived at. This article by David Ewen on the achievements of Edwin Franko Goldman may be taken as an answer to the musical phase of the question.

through the band of expert musicians of whom he is the leader. Perhaps Goldman's band arrangements of the classics is not all honey; perhaps he mixes gall and wine indiscriminately. But everyone will confess that it has been well worth while. In this case, at least, the end has more than justified the means.

Was Born in Louisville, Ky.

Edwin Franko Goldman was born in 1878 in Louisville, Kentucky. He

the youngest member of the Metropolitan orchestra. There he remained for ten years, playing his beloved instrument to his heart's and lungs' content. And yet his affection for the cornet remained strong as ever. In 1905 he definitely left the Metropolitan to devote the next thirteen years of his life to teaching rising young cornetists the multifarious ins and outs of the art. His success as a teacher was phenomenal. The most gifted pupils of the country flocked eagerly to him for instruction; he was loved and idolized by his veritable army of diligent and conscientious pupils.

In 1910 Goldman conducted his first orchestral concert. The experience thrilled him and he vowed inwardly, then and there, that he would henceforth interest himself in conducting . . . and in conducting the finest music for the great masses.

Wanted to Make Others Happy

Goldman is one of those who, when love makes him happy, yearns to share his happiness with the rest of the world. Goldman loved his music with an overwhelming passion. That love made him a happy man. There was one outstanding hitch to his complete happiness: the thought that others, too, could be as happy as he and yet were being deprived unnecessarily of being so. From his earliest days, therefore, when he was gallantly sounding his first exercises upon his cornet, he dreamed of the time when he would be in a position to spread far and wide the inspiration and joy of music. For a long time he dreamed . . . then, when he reached artistic maturity, he began to plan. He would conduct free concerts, and many of them; he would gradually, slowly, carefully educate his audiences into a thorough appreciation of beautiful music; he would perform in a conducive environment. And so he dreamed on. . . .

Dreams Take On Reality

And, one day, unexpectedly, his dreams began to take on reality. A conductor was needed for the band concerts at Central Park, and Goldman, already famous throughout the city as an experienced musician, a brilliant cornetist, a renowned teacher, was chosen. That was in 1918. Goldman went through an entire season—experimenting, trying, planning but hampered always by the financial troubles of his band, tortured ever by the thought that these concerts would

suddenly terminate without bringing about the full realization of his dreams. In 1919, the Guggenheims sent a check for a thousand dollars . . . and the concerts straggled through another season. Once again a gift from the Guggenheims and then, in 1924, Goldman was given ample means wherewith to realize his great dream. The Guggenheims definitely decided to finance the band—thus making the concerts financially independent and secure. Goldman could now work with an easy conscience, free mind and overflowing heart. He worked. Brasses for the masses, was his motto. And the brasses were to play the greatest classics in music.

Built Up Programs with Fastidious Care

Goldman built up his programs with the same fastidious care and patience that Theodore Thomas, the pioneer American conductor, exercised when he first raised his baton over the Chicago Symphony Orchestra. Goldman began by performing marches, popular music, light tunes, and approached nothing more substantial than the "Second Hungarian Rhapsody" of Liszt and the platitudinous "Poet and Peasant" overture of Suppe. And so the crowds flocked to the mall by tens of thousands. A binding intimacy was created between Goldman and his audiences. He composed airy marches and encouraged them to sing while the band played; he held music-memory contests for those members of his audiences who were most given to remembering tunes; he was always smiling his welcome to the onrushing crowds. And he played the music they knew and they loved. But soon Goldman began to throw in a classic or two. More complex music began to appear on his programs. From Suppe, Goldman went to Beethoven; from Liszt to Wagner. And whereas, ten years ago only marches and popular tunes were played, now the repertoire contains such immense masterpieces and such complex music as Richard Strauss' "Death and Transfiguration," numbers from all of Wagner's operas, Beethoven's symphonies, Bach's Prelude and Fugue—the very peaks of music. Yet the crowds continue to mob the mall by the tens of thousands. It is an answer to Goldman's challenge; it is the victorious realization of his dreams. One merely wonders how he has accomplished so much within so short a time.

The Jews Under the Minorities Treaties

(Continued from Page 336)

important that there should be a Permanent Commission, which should watch over the national minorities in the same way as the Permanent Mandates Commission looks after the mandated territories; but at least Governments that are in default in respect of their obligations under the Minorities Treaties, such as Poland and Roumania, should not sit on the Council that discusses the petitions brought against them.

The weakness of the machinery for ensuring the just treatment of the minorities has been strikingly illustrated in the case of Turkey, which by the Treaty of Lausanne in 1923, undertook to recognize as fundamental laws a series of obligations respecting her minorities. In 1925 the Chief Rabbi of Constantinople notified the Government of "the decision of the Jews of Turkey" to renounce their minority trights, and the following year this step was confirmed by twenty "notables" of the Sephardic community. Now neither the Chief Rabbi nor the "notables" had any right to barter away the guarantees for the protection of the Jewish people in Turkey, whom they could not consult and from whom they received no mandate. The action of the Turkish Government in bringing about the renunciation of those guarantees constitutes a violation of international law. If there were a Permanent Minorities Commission, invested with the requisite authority, it would presumably be possessed of sufficient courage and energy to take effective steps to have this illegality rescinded. But without such a body, the Council of the League has not so much as taken note of this extraordinary act, which may be fraught with perilous consequences in the future. Until, therefore, the League of Nations creates an independent judicial body, which should be at once mobile and resolute, for the protection of the minorities, the Jews in Central and Eastern Europe will be largely dependent upon the good will and sense of honor of their own Governments in regard to their treatment under the Minorities Treaties, and as some of the more important of those Governments are largely actuated by anti-Semitic considerations, the fate of their Jewish subjects is bound to be a source of anxiety for years to come.

In the Public Eye

Louis James Rosenberg

A SIGNAL honor came recently to a Jewish citizen of Detroit. Louis James Rosenberg, of that city, known as an intellectual diplomat, was dubbed a Knight of the Royal Order of Isabella by King Alfonso of Spain.

From 1906 to 1909 Mr. Rosenberg was American Consul in Seville. Before the War he was in the legal service of Austria-Hungary, Russia, Turkey and Spain. And at present he is acting as attorney for Great Britain, Chile, Spain and Panama, being at the same time also consular agent for the latter two countries.

Mr. Rosenberg is a lecturer and an author, having twice been President of the Michigan Authors' Association. He speaks seven languages fluently and is able to make himself understood in four or five others. He is a great lover and devotee of the things of the mind and spirit.

George Alexander Kohut

IT IS difficult to say what George Alexander Kohut is best known for; so many and varied are his achievements and so wide is the range of his service to humanity. An author, an educator, a rabbi, an editor, he has for

more than a quarter of a century been a potent force in molding the cultural life of

and Jewry the world over. And now, as a mark of recognition for his distinguished services, the Jewish Institute of Religion of New York City has bestowed upon him the degree of Doctor of Hebrew Letters.

Dr. Kohut has served as Rabbi of Congregation Emanuel of Dallas, Texas; Sinai Congregation of Mt. Vernon, New York; and the Emanuel Sisterhood of New York. He was

founder and director of several schools and camps. He was editor of "Helpful Thoughts," *New Era Illustrated Magazine* and *Young Israel*. And he has also edited "Semitic Studies in Memory of Rev. Dr. Alexander Kohut" and "Jewish Studies in Memory of Israel Abrahams," in addition to numerous other contributions to bibliography, folklore, Jewish history and literature.

He established The Alexander Kohut Memorial Foundation with branches at Yale, the Rabbinical Seminary of Vienna, the Society for the Furtherance of Jewish Learning at Berlin, the Jewish Institute of Religion at New York and the Rabbinical Seminary of Budapest.

Abba Hillel Silver

AMONG Jews and non-Jews Rabbi Abba Hillel Silver of Cleveland is famous as an orator; he is considered by

many the greatest living master of oratory in America. In addition he is a scholar and writer of significance, being the author of "Messianic Speculations in Israel," a comprehensive account of the various messianic hopes and delusions which have been current among the Jewish people in their long and checkered history. Dr. Silver is also an active force for progress in government, in education and in general social welfare.

For these reasons, and many more, the recent conferring upon him by Western Reserve University of the degree of Doctor of Letters was hailed throughout the country with approbation.

Rabbi Silver is a member of the Committee of Jewish Education of the Union of American Hebrew Congregations, a member of the executive board of the Consumers League of Ohio, the President of the Bureau of Jewish Education of Cleveland and a member of the Committee on Militarism in Education. He is also a member of the Actions Committee of the World Zionist Organization and of the B'nai B'rith Hillel Foundation Commission.



George Alexander Kohut

American Jewry



Abba Hillel Silver

Hirsch L. Gordon

ON June 3d the degree of Doctor of Hebrew Literature was conferred upon Dr. Hirsch L. Gordon of Newark,

N. J., by the Jewish Theological Seminary of New York. Thus a new honor has come to a man who, though not yet thirty-five, has already distinguished himself as a writer in several languages, a translator, a scholar, a pedagogue and a soldier.

He was born in Vilna, Russia, and was educated in European Jewish and secular seats of learning. Later he took degrees at several American universities, among them Columbia. During the war he served with the Jewish Legion in Palestine. He is the author of "The Everlasting Light" (a drama in Yiddish), "Current Problems in Jewish Education," "Rabbi Elijah Gordon, His Life and Works" and several other books. He is the Superintendent of the United Hebrew Schools of Newark, N. J.

Alfred Mond

THE Zionist movement now has a devoted and active advocate in the British House of Lords. Several weeks ago, on the sixty-third birthday of King George the Third, Sir Alfred Mond was elevated to the peerage of England with the title of Baron.



Alfred Mond

A great captain of industry as well as a political leader, the new baron is one of the most popular figures in British public life. He is esteemed especially for his generous treatment of his employees. Alfred Mond has served several terms in the House of Commons and was Minister of Health in the Lloyd George cabinet. He is Chairman of the Non-Partisan Survey Commission for Palestine, and has for years been an active Zionist leader.

News in Views



International Photo

ABOVE are seen Florence Adolph and Jerry Pivnick, posing as victims of Cupid, and other East Side kiddies of the Hebrew Day Nursery and Infants Home, all prepared for their June walk in Tompkins Park, New York.



Pacific & Atlantic Photo

ARNOLD A. ISENBERG, Boston student who won first prize in an editorial contest conducted by the Quill and Scroll Society of Iowa City, Iowa.



ABOVE is shown the new Community House of Congregation B'nai Jeshurun, the second oldest Jewish congregation in New York. This community house, erected at a cost of \$850,000, was dedicated on May 20th. The figure in the insert is Dr. Israel Goldstein, Rabbi of the Congregation.

TO the right is a scene at the cornerstone laying of new Rolland Yiddish Theatre, Brooklyn, New York.



READING from left to right: Rabbi Louis Wolsey, Rabbi Isaac Landman, Rabbi David Lefkowitz and Rabbi Louis L. Mann—spiritual leaders who participated in the convention of the Central Conference of American Rabbis in Chicago recently.



International Photo

TO the left is Benjamin Cohen of the Bronx, New York, holding a parchment covered with pictures illustrating the Old and New Testaments. A steel pen was used in making them. This is a relic which has been in the Cohen family for over 100 years and is estimated to be about 200 years old.



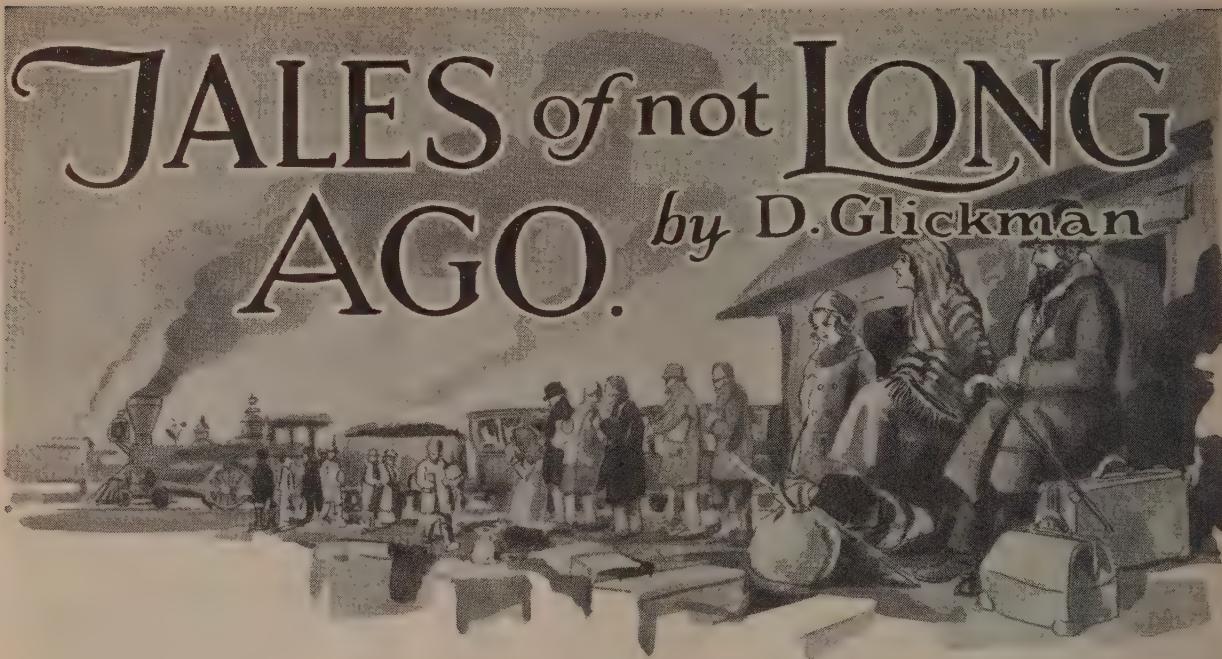
Pacific & Atlantic Photo

ABOVE is Rabbi Herman M. Cohen, opening with prayer one of the sessions of the Republican National Convention, recently held in Kansas City.

Pacific & Atlantic Photo



A FLASHLIGHT view of the banquet given by District Grand Lodge No. 3 in connection with its convention, held in Pittsburgh, May 27th and 28th.



Illustrated by Harry Rude

II. In a Russian Town—October, 1918

(Note: This is the second of the "Tales of Not Long Ago," depicting life in Russia immediately after the war.—Editor.)

AMILD, mellow late summer afternoon. The sun has been shining all day, and now it is about to set. Its rays no longer strike the earth from above: they run almost horizontally to it, painting in gold the stoops of the stores in the market place and the trunks of the linden trees, and lighting up the house windows facing west. There is peace, rest, warmth all around. A smell of hay and of horses.... A few peasant wagons still linger in the market place with odds and ends of unsold produce. About them groups of strangers are crowding, people escaping across the border—into the Ukraine. Eager and excited, they buy pots of milk with the heavy yellow film of cream on top, butter, cheese. What a feast after months of starvation in Petrograd!.... And on the counters, in the stores, white Jewish rolls are brightly displayed....

The Jewish girl in the store, young and beautiful, cuts some butter and cheese for me.... I talk to the old Jew behind the counter. Our talk is about the Revolution, about what is going on in Petrograd.... He is cautious and reserved; how can you tell nowadays whom you are talking to? I

may be a Bolshevik perchance, and maybe one endowed with authority too? Just say a word, and you are caught!.... Silence is the best policy.... So the old man is reticent....

The quiet air is pierced by the sharp trill of a whistle. I walk out on the street and look around to see what has caused the alarm. All is still and peaceful.... I hear another whistle.

"It is Yankel whistling," the sales-girl says.

"Which Yankel?"

"The head of the militia here."

"What is he whistling for?"

"To have the stores closed."

One more whistle.

"Yankel whistles," the old Jew repeats in a low and drawn-out tone, as though he were trying to weigh the meaning of those simple words. And he slowly shakes his head.

And I guess what is on his mind. It does not quite seem appropriate to him that it should be *Yankel* who does the whistling. He would much rather prefer to have *Ivan* do it. The old Jew is afraid. He is used to being afraid. He is used to being ruled, not to rule. Under the old regime his life was one of a rabbit among wolves; and he has mastered the only strategy that is open to a rabbit—that is to keep in hiding. The safe course was to stay in the background; there is danger in becoming

conspicuous.... And then suddenly something happened—something that is baffling: the Jew became conspicuous. *Yankel* is head of the militia: *Yankel* wields power now, just as Police Inspector *Ivanov* did a year ago. *Yankel* whistles, and the market closes. The peasants hitch their horses to the wagons and go back home. That is a miracle, and there is something terrifying in every miracle. The old man scents danger in *Yankel*'s whistle.

A man's shadow is thrust across the door, and a voice from the outside says:

"Close down, Rose, it is closing time."

"Right away, Yankel."

There is no air of superiority or of dominance in *Yankel*'s tone. No rude command. It does not even sound like an order—just plain, "friendly" advice.... And *Rose* replies just as plainly, without a hint of awe or subserviency:

"Right away, Yankel."

That simplicity, however, does not at all effect the rigor of the regulation, which is compulsory for all, or the readiness to comply with it. *Rose* knows that *Yankel* will not care to have to repeat his order, and *Yankel* knows that *Rose* will close the store at once.

"Anything happen at the market today, Yankel?" the old Jew asks.

"Nothing much," Yankel says, laughing. "Some peasants fighting over a customer. I sent them to the Commissariat."

Yankel walks out and shouts back from the outside:

"Make sure, Rose, to be at the meeting tonight at the dining hall."

The old Jew is again shaking his head. I look at him, I see so clearly what is worrying him, and I say to him with a smile:

"Listen here, what is wrong, after all, about Yankel's whistling?"

His intelligent, deeply-set eyes stare at me sharply. He does not say a word.

"Tell me in truth," I go on, "would it be any better for you or for the people in this town if it were Ivan or Peter who did the whistling?"

He still keeps silent. No doubt he is saying to himself:

"A Bolshevik, of course, trying to catch me."

"I am not a Bolshevik," I say. "Yet, without being a Bolshevik, one has to be fair and to use his reason. Here I

have seen your militia head, and you say to him, 'Right away, Yankel.' Now tell me, last year would you say to the police inspector, 'Right away, Ivan?' Ever try it?"

"Go on!" the old man replies at length.

"Here you are! Now tell me, have you had to slip many *roubles* to Yankel?"

"To Yankel? Why, never a *kopeck*!" he replies somewhat heatedly.

"But you used to give to the police inspector, didn't you?"

"Why, you bet!"

"Does Yankel call you 'scabby Jews'?"

"Go on, what are you talking about?"

"Does he call the peasants 'mujik snouts,' as the police inspector used to?"

"Heavens, he surely does not!"

"Does he ever 'hit them on the mug'?"

"Oh, no. The idea of Yankel hitting anybody!"

"So what is wrong after all?"

Another quizzical glance, and the old man apparently decides that I deserve his confidence.

"I am afraid," he says in a low voice, "it will turn out badly for the Jews. Badly indeed. It is good now, but later on . . . the pogroms will come!"

"Did not you have pogroms before?"

"Indeed, we had. . . . It may be worse, God forbid!"

"So you are sorry that there has been a revolution?"

"Well, no. The Revolution is all right. Only why should Yankel be head of the militia? Let Ivan be. . . ."

And all of a sudden he adds hurriedly:

"You will have to excuse me. We are going to close. Yankel is strict. He may fine us."

I walk out.

—o—

Communication

Sirs:

Replying to your kind offer of a subscription gratis of the B'NAI B'RITH MAGAZINE for our library, I wish to say that we highly appreciate the offer and accept it with gratitude.

It is our desire to understand the aspirations of every religious group, and we value the contributions of our Jewish brethren to our American life and religious thinking.

REV. LYON TOWNSEND WHITE,
Librarian.
San Anselino, Calif.

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A Man's Shadow is Thrust Across the Door

A Talk With a French Rabbi

By Samuel Tennenbaum



HE French rabbi has much about him that is French. He is definitely not like the American, the German, or the Russian rabbi. I reached this conclusion after I had visited several of them. The most important of the French rabbis I spoke with is Dr. Maurice Liber, of the Temple Rue de la Victoire, the largest and most influential temple in all France. I was sent to him by Rabbi Levy, the Chief Rabbi of France. Rabbi Levy told me that Dr. Liber is a man who is thoroughly acquainted with the French Jew, and could give me all the information I wanted. With a letter of introduction I went to Dr. Liber, who is located on Rue de Lafayette, not, to be frank, a particularly impressive street. I had asked the woman caretaker, pushing and waving my hands—Frenchmen find it much easier interpreting my gestures than my French—I had asked on what floor Rabbi Liber lives. You can imagine how pleasantly surprised I was, when, in an understandable fashion, she asked: "You speak Engleaze?" Such a question in a foreign country lights up one's face with a broad smile of joy.

Like a Hidden Spot of Beauty

I then climbed four floors. I rang a bell, and the bulky wooden doors, typical of France, slowly came apart. The maid ushered me into the reception room, and then into Rabbi Liber's study. And here came my surprise. It was like a hidden spot of beauty. Couches and soft chairs and pillows in various colors were scattered throughout the big room, making it quite inviting. Oil paintings and old prints lined the walls. In nearly all cases, they had Jewish themes. They showed men at prayer, and old synagogues, and there were portrait studies of old Jews in various garbs and positions. From the window there stretched a small balcony. In every available space books were stacked—books in Hebrew, French, German and English. There were small books, big books, musty books—some with bindings loose from continual use, and some untouched. Rabbi Liber's study reminded me more of a writer's or artist's den in Greenwich Village than anything else.

As I entered, Rabbi Liber looked up from the ponderous volume which he was reading. Near him, on his study table, was a glass half filled with tea.

He resembles very much the rabbis we, as children, read about and whom artists are fond of drawing, but whom we rarely encounter in actual life. His beard is black and long and impressive; his garments immaculate, looking as if they had just come fresh from the laundry. A black velvet cap adds a touch of quaintness and scholarship. He spoke deliberately, and with much kindness. He greeted me in French. I handed him the letter of introduction. "Welcome! I am at your disposal," he said in English.

"I notice," I began, "that the French Jew has a great deal of freedom. He sits in the cafe, and drinks his wine, like all other Frenchmen. Apparently, there is no differentiation, and Jews and Gentiles mingle freely."

No Anti-Semitism in France

"In France," he responded, "we know of no anti-Semitism, not in government or private employ, nor in social life. The Royalists—and they are a small and insignificant faction—harbor some dislike, but they are negligible. We have in France today a Jewish cabinet minister, and twelve generals, which is a greater number than proportion would warrant."

"What effect has this on Jewish life?" I asked.

"Thus far, a deplorable one. The Jew in America has his social organizations, his lodges, his fraternities, his organizations, his institutions. Although there may be political equality in America there is no social equality, and for that reason Jew fraternizes with Jew. But the French Jew is accepted everywhere as an equal, and he makes friendships irrespective of religion."

"What is the objection to that?" I asked.

"What is the natural result that comes about when Jew and Gentile make friendships? Do you like your Gentile friends?"

"Yes, of course," I said, "otherwise I wouldn't associate with them."

Has Grown Indifferent to Judaism

"That is the natural outcome. And that has happened to the French

Jew. Associating with all people irrespective of religion, he has become indifferent to his own religion. That is bound to happen to all minority groups. They, if they want to preserve their individuality, must stay a little aloof. As soon as they become part of the whirl, they are lost."

The effort to speak English during such a prolonged period was trying for Rabbi Liber, and I suggested that he speak German, which I understand, while I propounded questions in English. It was indeed a relief to him.

In talking of fraternal organizations, he specifically mentioned the B'nai B'rith Order, expressing the hope that there would be similar organizations in France. Casually, reaching for one of the unopened magazines on his desk, he brought forth, when the mailing wrapper was removed, the B'NAI B'RITH MAGAZINE, which was indeed pleasant to look upon in that particular place and at that time. The power and the wonder of print! It was the last thing I had read before I sailed. And now across the Atlantic Ocean a rabbi was also going to read it! "I am a regular reader of the magazine," he said. "It is splendid."

Coming back to his main theme, he said, "You musn't think that the French Jew has altogether forgotten his Judaism. There would be no reason for that, as no one holds his religion against him. The French Jew is known as a Jew, and on high holidays attends the synagogue. But otherwise, he is not much interested."

It was late Saturday afternoon. A soft twilight enshrouded the study. "Would you like some tea?" he suggested. "We usually have coffee, but re-heating spoils it. And we do not cook in our household on Saturday." Several minutes later the maid brought us in a tray. We drank the tea.

I had a chance now to more closely scrutinize the paintings on the wall. One of them impressed me. It showed a sturdy old man, wearing his *tallis*, and chiselled into his face were the hard lines which toil and hardship bring. The European Jew, I thought, unlike the American Jew, has paid dearly for every advance in his position. Underneath this picture was one of a young boy, about twelve, with

bright and dreamy eyes, and the soft and sheltered appearance of a child solicitously cared for.

"That is my boy, and above him is his grandfather," explained Dr. Liber, following my gaze. "These two pictures present the theme for a book—a great one."

It was twilight. The room was quiet.

"Yes," I agreed, "a great book."

The maid had carried the cups away. It was getting late. Rabbi Liber in a little while would have to officiate at the Saturday night services.

Not a Pessimist

"You mustn't think, however," he said, breaking the silence, "I am a pessimist. French Jewry is coming back into the fold, and it is coming into it by what seems veritably a miracle. The Jewish children of France are showing a remarkable affection and warmth for the Jewish religion."

"How was this interest aroused?" I asked.

"I can't understand it very well myself yet," he said. "They have received no Jewish education, but occasionally they come in contact with Judaism through a *bar mitzvah* or a wedding ritual, and these provide groundwork for questions. Furthermore, many of the parents have begun to see that materialism is not sufficient; that it does not make for a beautiful and rich life. They see that religion is necessary. Others have begun to realize the importance of religion in keeping their children moral and upright. They see all around them sexual immorality, vice and sordidness. They see that their children are destined to go into this sorry mess, if there is nothing to stop them. Hence, they more than welcome the aid of religion in keeping their children on solid moorings and safe paths."

Rabbi Liber then went on to tell me of the two children's organizations, one religious and the other nationalistic. *Chema Israel*, which has chapters throughout France, has as its primary object the advancement of the Jewish religion. This group held a convention in Paris during May. At this convention, the young people discussed many problems and initiated many progressive measures. They made arrangements for speakers to tour the principal cities of France and address the various chapters on Jewish problems. They made plans to build up and increase the number of He-

brew schools. Then they discussed ways and means of attracting more youths to religious services.

Operate Two Camps

They also were very much excited about their camp. Here—and they are glad to admit it—they have copied from American Jewry. They already operate two camps in the province. In the camps, regular services are held, and instruction is given in Jewish history and customs. The other organization, *Chalom*, is purely Zionist, and extends throughout Europe. This group is scheduled to hold its convention in August in Berlin.

Rabbi Liber scoffed at the idea that the Jews cannot survive in an atmosphere of freedom. "The Jewish religion," he said, "can continue alongside the greatest amount of liberty, although it may not seem so. We must remember that the Jew has not been accustomed—has not been trained—to live in freedom. It is comparatively a new thing with him. Hitherto, he has lived in the ghetto. It looks bad, as far as France is concerned. But the condition of the French Jew is anything but hopeless. He can and will survive—even in free France."

He was harsh with Zionism. "These people," he said, "are essentially pessimists. They say, in effect, that the Jew can only live with Palestine as a national homeland. It is an ugly and improper thought. They should be ashamed to say it. It is for God to will such things, not for men. The Jewish religion has in it great value, and will not disappear."

The Russian Jew, he said, has stirred up somewhat the Jewish life of Paris. "But you must remember," he pointed out, "that France has yet had only the worst of the immigrants. America has been getting the best."

The problem of the new Jewish immigrant in France can be told only in a separate article. It is a most interesting phenomenon. The Jews of Eastern Europe are now in the process of a new exodus. They are dispersing to all parts of the world—wherever they can find shelter. France, as of old, is most hospitable. The result is seen in a more than doubling of the Jewish population. There are at present about 45,000 French Jews in Paris, and about 100,000 immigrant Jews.

French Jews Have Helped Immigrants

"The people of America do not know," said Rabbi Liber, "that the French Jew has given of himself un-

sparingly and unstintingly to help his brethren. Baron Rothschild alone gives more than 3,000,000 francs annually for medical attention, for asylums for the aged and the orphans. Eighty per cent of the charity of the French Jew goes to these outsiders, for the French Jews, themselves, are well established, and there is hardly any poverty among them."

"Do the French and the Russian Jew get along well?" I asked.

"As yet, they do not. The French Jew sees heart-rending distress among the newcomers and he pities them. He gives money—but without love, only with pity. But love and understanding will come about in time. It is inevitable that some crisis will bring them together. You, too, have the same situation in America. There is no one-type Jew in America. But there will be. The Jew from Los Angeles will marry the Jewess from New York. Already in France this intermingling among Jewish youth is taking place."

Expects a Great Deal of America

Of America, he expects a great deal. "You have there a healthy Jewry, and it is blessed with economic prosperity. Some of the Hebrew scholars from your country are brilliant men, but nearly all of them were born in Europe. I am looking forward with the greatest expectation to your native products. I am hoping they will not disappoint me."

Asked whether he planned to go to America, he said: "There is work here which keeps me busy, and there is no money. There was once a time when the Government paid the rabbinate, but now we are dependent on voluntary contributions, and the rich do not attend the synagogue. But I should not talk of that. To the rabbi—and justly so—money is of no importance. He has little use for it. The more correct answer should be: I am very busy, but I should like to come to your America, and see what you have done. Some day . . . maybe . . ."

It was almost dark now. I rose to go.

As I left, Rabbi Liber said in his dignified and deliberate way: "You come from a great country. If you only live up to your promise, you will be the hope of all Jewry. In your section of the world a powerful tree is growing, and its foliage thus far provides us Europeans with much hope."

Hermann Struck and Jewish Art



O UNDERSTAND the art of Hermann Struck we must know the man, his cultural background, his seemingly anomalous position in a world in which he has worked and in whose affairs he has taken an active part. He is human, all too human, as Nietzsche would say; he is a Jew, in every fiber, every nerve, every corpuscle, a real Jew; he is a Zionist, as the ancient prophets were Zionists; he is an artist who has absorbed modern culture in all its varied branches together with the Bible and the Talmud.

Struck was born in Berlin in 1876. He attended the Berlin Academy of Fine Arts for five years, studying under Max Koner and Hans Meyer. From the latter he learned the technique of etching. In 1899 he received the *Reichenheimschen* Prize, one of the most coveted honors of the Berlin Academy, and in the same year had his first exhibition at Schulte's. From year to year his reputation has grown not only in Germany, but in other countries; and in 1902 he was elected a member of the London Royal Society of Painters, Etchers and Engravers.

In 1903, when Struck was but twenty-seven, he executed his Herzl portrait, a work which immediately gained him fame and placed him among the foremost etchers of Germany. It electrified the followers of the gifted leader, and captured Jewish youth generally. The etching was eagerly sought. Herzl was proud of the artist who portrayed with such insight his mind, his soul, his dreams, his struggles, his agony. I have the portrait before me as I write, and I see Herzl as he was in life, as he appeared in 1903, a year before his death, his eyes sad, thoughtful, gazing into infinity; cheeks beginning to hollow and telling of toil and disappointment; brow weighed down with burdens and shattered dreams.

His gallery of types is amazing. The term monotony can never be applied to Struck. Those having lived with East European Jews and learned their spirited alertness, their quick, sparkling intelligence, their youthful spirit, and also that racial obstinacy, so powerful a factor in their survival, cannot fail to marvel at the power of the master in his interpretation and representation. Struck needed a new inspiration to complete his Jewish studies. He had drawn and painted Jews with their sorrows, their cares, their piety, their

By Morris Lee Jacobs

timidity, their goodness. But the Jew proud, with a sparkle in his eye, breathing free air, and hopeful of a new dawn for Israel—this Jew he had neglected completely. He needed the air of Palestine, the land of his most ardent dreams, for the complete realization of his artistic genius. He made his first pilgrimage in 1903, the year in which he etched the Herzl portrait. Today *Eretz Yisrael* is his land; he lives and works there with the same zeal as when he breathed her air for the first time and drew familiar scenes of Jerusalem, Jaffa, Hebron and Haifa on his first trip through the cities and villages of Palestine.

The same qualities that we find in his Palestinian landscapes appear again in his Venetian studies. Here, too, he is a poet. Naturally, all artists who come under the spell of Whistler must show his influence. It cannot be otherwise. Hermann Struck is one of these, and in his Venetian landscapes the Whistler qualities are quite apparent.

Struck gives us the architecture and mood of Venice in a refined and very simple manner. The living line grows out of his miniatures of the Rialto with such power that it leaves one spellbound; and what adds to their charm is the ethereal, almost naive, lyricism which is intermingled with their power.

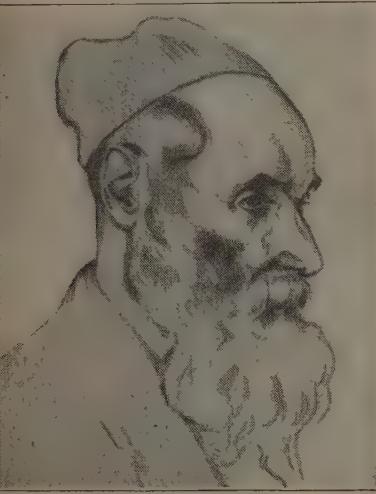
This lyric quality appears in his many and varied landscapes of all the countries where he has etched. His Dutch landscapes which he drew in 1898-99 exemplify the means by which he catches the spirit of a place. And in his later work, in Denmark, whose atmosphere is softer than that of the dunes of Scheveningen, we notice the tone swells and becomes deeper. The sharpness of the outline softens into sympathetic warmth under his needle. High points in his art are his plates of the German countryside. He catches the atmosphere of the snowy slopes of Agnetendorf which appear later in all naturalness on the copper plate. This is not the result of mere technical mastery, but of a spirit delicately attuned to



Portrait of Theodor Herzl

the moods of Nature in her abundant and varied manifestations.

The same year in which Struck portrayed Herzl, he impressed the art world deeply with a series of portraits of Jewish scholars—Steinthal, Lazarus, Berliner, Goldzieher and Hermann Cohen. A year later he did his Hauptmann and Richard Dehmel portraits as well as those of Arthur Nikisch and August Bebel, which, along with his Jewish portraits, were inscribed by Struck with the *Magen David* and his Hebrew name, *Chaim Aharon ben*



Jewish Scholar

David. But, whereas in 1904 he took great pains to project on the plate Hauptmann's poetic sincerity and Dehmel's imagination to the minutest detail, and in 1905 used the same method in his Haeckel and his beloved Josef Israels, and finally had to be entreated by Haase not to put the lines of his head on copper, his portraits of 1920 have a different appearance. In the portraits of Albert Einstein, Arnold Weig, Richard Beer-Hoffmann, Arno Holz, Wolfgang Heine, Fridjof Nansen and Lovis Corinth details are scrupulously avoided. Here the personality of the model is seized upon with a few strokes, sketched rapidly, and etched with a plastic, spirited simplicity which is unexcelled. In these we have Struck the impressionist, working with his colleagues in the newer manner of Max Liebermann.

In his book, *Die Kunst des Radierens*, he explains clearly and explicitly what is required to master the art of etching and the resources necessary to use its different processes most effectively.

It is a book for the artist and layman alike, giving the one instruction, and providing the other with the ma-

terials for a complete and more intelligent understanding of etching. This book is considered a classic in its special field, and has gone through five editions.

Hermann Struck wrote his book as a labor of love, and that labor has made him happy. I can say with absolute certainty that this man is never, not even in the completion of a masterpiece, as happy as when he helps an aspiring artist in the mastery of a detail, or succeeds in driving home to a layman a point in art appreciation or art philosophy. Struck is a born teacher; and if he were not a great artist he would be known universally as a teacher and critic of art.

Noteworthy as are the studies in Holland, England, Sweden, Italy, America, and the portraits of Hauptmann, Ibsen, Nietzsche and numerous others done by Struck, there is yet no doubt that his greatest works are his Jewish studies. The reason for his pre-eminence in Jewish art is explained in his own words, uttered in another connection during one of my lengthy conversations with him. Struck was saying that, according to a theory of his, Rembrandt, if he was not a Jew, at any rate had some Jewish blood in him. Questioned on his theory, he explained his belief in a distinctive Jewish art which led to his conclusion concerning the celebrated Dutch master.

"My test of Jewish art," said Struck, "is just this: Is this piece of work of a Jewish artist such that none but a Jew could do it in exactly this way?

"Take the case of Josef Israels' 'The Son of An Old People,' in the Amsterdam museum. Here you have an old Jew sitting in front of his shop of old wares in a contemplative mood. This is Jewish art. No one but a Jew could have painted this man in exactly

this way, with the feeling and sentiment that are the essence of his soul. I might apply the same test to some of our younger men, notably to Chagall. Mark you, my test does not apply to Jewish subjects only. I do not mean that Jewish art means Jewish subjects; I refer only to Jewish sentiment in expressing a motif. And this Jewish sentiment might exist in an interior, a *nature morte*, in any kind of picture, in fact. Rembrandt, somehow, sees things Jewishly. You find in his work that peculiar Jewish feeling and sentiment that I hold is inherent in Jewish art."

These words explain the wonder of the Herzl portrait, the depth and power of his Palestinian cycle, the genuineness and sincerity of his Jewish heads. They are part of the soul of Struck; Struck is in them. The undercurrent is the same; the spirit the same. Struck, the Zionist, the lover of Israel's old traditions, the observing Jew, the poet, the mystic, the philosopher and the realist, pervades his beloved subjects. They discover his own soul; they evoke and bring into play all those numerous and varied elements of that soul, described best by the term Jewish. Such is the sentiment of the artist that he sees and understands his Jewish subjects in a manner that no one without his deep-rooted Jewishness can approach. And because Struck is one of the most Jewish of Jews, he must remain forever the Jewish artist.

To show that he is thus regarded by critics and artists, I cite Joseph Israel's answer to Israel Cohen, the English author and Zionist, who questioned the Dutch-Jewish painter as to whether he considered himself a Jewish artist.

"I am a Dutch artist," said Israels; "Max Liebermann is a German artist; Struck is a Jewish artist."



Rachel's Tomb

The Infinite Variety

By Heyman Zimel

VAUDEVILLE, which was once the salient source of entertainment in America, is staggering about on its last legs. The rise of the moving picture was the first factor which encroached upon the sovereignty of the variety show. Not satisfied merely with partial cuts into vaudeville's patronage, the movie houses hit upon the device of elaborate prologues to the pictures. In the larger moving picture houses today, like the Roxy, the Capitol, and the Paramount, the picture is relatively insignificant, deeply hidden behind a barrage of jazz bands, symphonic orchestras, ballet dancers and operatic tenors. This has caused the virtual disappearance of the out-and-out vaudeville theatre. Most of the Loew and Keith-Albee theatres now have moving pictures as an intrinsic portion of their programs. In New York the Palace is the only remaining vaudeville house which has not been seduced by the motion picture.

Vaudeville has served a two-fold purpose in the development of America's star performers. First, it has served as a training field for Broadway's musical comedy and revue stars. There is scarcely a performer on Broadway in revue or musical comedy who has not gone through the conditioning mill of the variety. Having supplied stars for musical shows, vaudeville has from time to time received its favorite sons and daughters back again into its fold. Just as there is no star of any consequence who did not learn his wheezes and cues in vaudeville, so there is scarcely one who, after attaining stardom, has not returned for brief engagements during off-seasons.

The late Marcus Loew was the Woolworth of vaudeville. Throughout the country he spread his huge chain of theatres, probably the largest chain of amusement emporiums in the world. But Marcus Loew, too, went the way of most theatrical flesh—to Hollywood—and became a leader in the moving

picture industry. Today there is probably not one Loew's theatre in the country which is purely a vaudeville theatre. All of them have moving pictures as the major element of the program. Martin Beck is another manager of vaudeville who outgrew the variety. Beck was the head of the Orpheum circuit. He hearkened to the ineluctable call of Broadway and today controls several theatres in New York, including the one which bears his name. A. L. Erlanger, Marc Klaw and the Shuberts also tried their hands at vaudeville before helping to whiten the White Way.

Al Lewis, famous for his productions of "Icebound," "The Jazz Singer" and "The Spider," began his theatrical career as a property boy, but soon became a song and dance man in vaudeville. The well-known team of Hearn and Lewis toured the country from coast to coast for some seven years before Lewis was given a juvenile role in a New York stock company. The business end of the theatre attracted him, whereupon was formed the firm of Lewis & Gordon, which grew from a small booking agency for vaudeville stars to one of the largest producers of vaudeville acts in the country. With the production of Aaron Hoffman's "Welcome, Stranger," Lewis & Gordon stepped from the variety to the legitimate stage.

A significant element in vaudeville is the writing of sketches. The name of Edgar Allan Woolf immediately springs into one's consciousness. If fecundity were the only test of greatness, then would the name of Edgar Allan Woolf be certain of immortality. Woolf has written more vaudeville sketches than—but no comparison can indicate the staggering number of sketches. Whenever an actor or actress plans to take a turn in vaudeville, a hurry call is immediately put in for Edgar Allan Woolf to write the required sketch. After several hundred vaudeville sketches, he has finally written a full-length play which will be produced on Broadway in the near fu-

ture. In addition to his multitudinous sketches, Woolf also writes all of the resplendent Lucky Strike advertisements you see in the papers.

Aaron Hoffman is another from whose fountain pen has dripped innumerable vaudeville sketches. Quantitatively he ranks second to Edgar Allan Woolf. He, however, obeyed the beckoning of Broadway's lights much sooner and wrote the vehicles for Barney Bernard, such as "Welcome, Stranger," and "Two Blocks Away." Loney Haskell, in addition to being an actor in vaudeville for over twenty-five years, has written numerous sketches, in many of which he acted. Bud Green has written sketches and songs for vaudeville, including "I'm Alabamy Bound." Edward Laska has also written sketches for vaudeville as well as songs, the most famous of which is "The Alcoholic Blues."

Joe Laurie, in addition to writing sketches for himself, has been one of the favorite performers on the variety stage. He made his debut in 1909, and until 1917 was a member of the popular team of Laurie and Bronson. After the war, he appeared as a monologist until 1923, when he was induced to forsake vaudeville to take a prominent part in "Over The Top." This season, after appearing as the star of "Weather Clear, Track Fast," he returned to vaudeville.

Ed Wynn, before becoming the "perfect fool" was the pampered darling of vaudeville. He started in Philadelphia some time at the beginning of the century, as "the boy with the big hat." Soon he teamed with Jack Lewis in a sketch called "The Freshman and the Sophomore," which Ed Wynn wrote. In his next act, "The Billiken Freshman," in which he had as a partner Al Lee, the present manager for the George White shows, Wynn acquired the indispensable pair of goggles so familiar to his audiences. After a brief stab at the legitimate, he played in his first big vaudeville act, "Mr. Busybody," which required a cast of seventeen people. Here he included his first



Fanny Brice



Eddie Cantor



Belle Baker

song "Black Salome." Other big vaudeville acts followed, making Ed Wynn the highest paid vaudevillian in the country, until, with the "Follies of 1914," he forsook the vaudeville stage for leading Broadway shows. Hollywood too has enticed him, and he has appeared in what was perhaps the second or third worst picture ever manufactured for the movies. Every once in a while Ed Wynn returns to the variety.

The four best purveyors of sketches are, according to no less an authority than Eddie Cantor, Ed Wynn, Lester Allen, Willie Howard and Eddie Cantor himself. All four are Jews and all four are graduates of the school of variety. With the exception of Ed Wynn, Lester Allen is probably the most hysterically funny human being in existence. His latest starring vehicle on Broadway was "Le Maire's Affairs."

Eddie Cantor went into vaudeville because he had to. He was fired from every job he obtained, and always for the same reason—he was too funny. Soon he began his theatrical career by performing imitations at "amateur-night" performances. "They never threw bouquets at me, but sometimes they threw bottles," he says. When he was sixteen he was signed up by Gus Edwards for the latter's famous juvenile revue. After three years with Edwards, Eddie Cantor went to England to appear in one of Charlot's revues. Upon his return he teamed with Al Lee, Ed Wynn's former partner, in a song and dance act. Oliver Morosco espied him, and that ended Eddie Cantor's vaudeville days. However, he too returns to his former pursuit every once in so often.

Willie Howard began his career on the stage as a boy soprano in one of Flo Ziegfeld's shows. When his voice began to grow deep with the passing of boyhood, he found himself out of a job. Soon he teamed up with his brothers, Eugene and Sam. Sam, however, forsook the combination for burlesque, and an actor by the name of Dunn, who took his place, proved unsatisfactory. Accordingly, there was left the team of Willie and Eugene Howard, playing as "The Messenger Boy and the Thespian." They traveled for over eleven years, mainly on the

Orpheum circuit, until they were enticed away from the variety by an offer to appear in the Winter Garden. They, too, however, go for frequent sojourns into vaudeville.

Perhaps the most famous combination in American theatrical annals is that of Weber and Fields—Joe Weber and Lew Fields. It was they who originated the Teutonic type of comedian, the irascible, sputtering German. Weber and Fields, as a vaudeville team, are no more, but their influence continues. The recently deceased and much beloved Sam Bernard was perhaps as famous as Weber and Fields, with whom he was for a time affiliated. Sam Bernard toured the country for years on a vaudeville wheel, before he attained stardom in "The Rich Mr. Hogenheimer." A favorite wheeze of his was to become violently angry, and cry, "I'm choking, I'll get appleplexy." It is indeed ironical that it was from apoplexy that this beloved man and comedian died. He will not soon be forgotten. Today there are a host of German comedians on the vaudeville stages of the country. Jack Pearl is probably the one who has inherited the mantle of Sam Bernard. Pearl commutes between vaudeville and "Artists and Models," that is, he returns to vaudeville between editions of the show.

A talented family is that of the Brices. Fanny Brice, after years in musical comedy and even an attempt at a legitimate play, recently returned to vaudeville and was greeted with open arms—and many of them. Her engagement at the Palace had to be extended in order to satisfy the huge audiences that came there only to welcome Fanny back again. Fanny also has a talented brother, Lew Brice, who, when last heard from, was on tour somewhere in the wilds of New Jersey. Lew does not need to rely upon his sister's reputation, for he is rapidly establishing a satisfactory one of his own. He was instrumental in making last year's "Americana" the delightful revue it was. The Timbergs, too, are a famous vaudeville family, and one, moreover, which has remained true to vaudeville—with only, I think, one aberration upon Broadway. There are three of them, Herman, Sammy, and Florence, and they travel about the circuit with a revue of their own. Herman is a member of variety who has all variety himself. To watch him play the fiddle while performing the most difficult and comical terpsichorean antics is a treat one is not often accorded. Sammy and his

sister are also exceedingly versatile. Another vaudeville family is the Welch family. Joe Welch was once one of America's prime favorites. Today the reputation of the family is well taken care of by Lew Welch, who ranks with Abe Reynolds as an outstanding Hebrew comedian.

In recalling famous vaudeville families, it would be unpardonable to omit the four Marx Brothers, Groucho, Harpo, Zeppo and Chico. Vaudeville has not seen them for some time since they cannot get rid of "The Cocoanuts," but one still retains pleasant memories of their famous Ellis Island skit. Groucho is one of the most pernicious punbrokers the stage is afflicted with. Harpo is a magnificent pantomimist and an excellent harpist, whence he derives his name. Their humor must be either congenital or contagious, for Chico too does his share to keep an audience in continual stitches. Zeppo is an excellent "straight" man.

Al Jolson, perhaps America's greatest entertainer, is an old trouper. Al was not always a blackface comedian, starting more than twenty years ago as an ordinary vaudeville singer. After knocking about the sticks for a few years, he accidentally hit upon the idea of appearing in blackface. He applied the burnt cork and was an immediate hit. For a while he was a member of Dockstader's famous group of minstrels, until J. J. Shubert spotted him one night and kidnaped him for the opening show at the Winter Garden. Since then, Jolson has appeared in "Sinbad," "Bambo," "Big Boy" and other well-known shows, with occasional returns to the vaudeville stage.

George Jessel is another vaudeville star whom the Shuberts made off with. Jessel started his professional vaudeville career at the age of seven as assistant to none other than Eddie Cantor. When Eddie Cantor discovered that, with his munificent salary, he could not afford to maintain an assistant, George Jessel was given an opportunity with Gus Edwards' revue. For some six years he troupied up and down the country until he outgrew the kiddy act, when he reversed Horace Greely's advice and went east—to London, specifically. His success there was



Lester Allen



Willie Howard

so tremendous that he had to wait almost a year before he was able to save enough money to come back to America. His first great triumph in vaudeville was in a sketch under the direction of Al Lewis, called "George Jessel's Troubles," the premier musical tabloid in vaudeville. But the incorrigible Shuberts espied him and put him willy-nilly into "The Passing Show." It was not long before his name was in bright lights on Broadway, and now when he returns to the variety he is greeted as a prodigal son.

Two of the best known leaders of jazz bands got their start in vaudeville. Ben Bernie began his career in Keith's vaudeville as a violinist and monologist, while Ted Lewis started out as a singer and dancer in Chillicothe, Ohio.

Belle Baker has always been one of the favorites of the patrons of vaudeville. She too vacillates between Broadway and the vaudeville wheel, but at present is back in big time, which she considers her first and foremost love. Sophie Tucker is another performer who was wont to cause vaudeville audiences to blister their palms

with their applause. Alas, poor girl, she succumbed to the lure of the White Lights, and today is hostess in one of New York's terrible, terrible night clubs. Rae Samuels, however, as well as Lillian Morton, even favorites with vaudeville audiences, continue to remain in the variety, spurning the blandishments of Broadway. In case you have forgotten, Rae Samuels and Lillian Morton specialize in impersonations. Rae Samuels is particularly adept at making dynamic caricatures of well-known entertainers. Julius Tannen cannot make up his mind whether to stay in vaudeville or in Earl Carroll's "Vanities." As a monologist Julius Tannen is unexcelled. He has resolved innumerable times to remain in vaudeville, but somehow or other when each year's edition of Earl Carroll's revue comes around, Julius Tannen is to be found present as master of ceremonies. Flo Lewis, on the other hand, has absconded from Broadway and, taking with her her own song writer, Sammy Ceslow, is touring the country on the Keith-Albee circuit.

In addition to the true-blue vaudevillians, innumerable actors and sing-

ers make brief excursions upon the vaudeville stage. Boris Thomashefsky, the Yiddish actor, tried the variety once and liked it so much that now he returns to it every year or so with a new sketch. Cantor Josef Rosenblatt, after losing an incredible sum of money in backing a Hebrew magazine, accepted a contract to appear in vaudeville in order to replenish his dissipated funds. Some indication of the perspicacity of the vaudeville audiences is to be derived from the reception accorded Isa Kremer, the famous ballad singer, when she appeared at the Palace. Besides invoking press notices which were little short of fawning adulation, she filled the theatre for two weeks.

All in all, they do not make a poor spectacle, these vaudeville stars, hailing from the Jewish fold, as they pass before your reviewing stand. They represent the cream of the jesters, singers, dancers, and what not. Every form of entertainment may be found in vaudeville. Its citizenry are of all ages, shapes, and sizes, and of multifarious abilities. Truly it may be said, variety is the spice of vaudeville.

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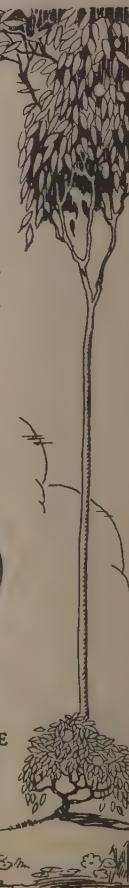
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News of the Lodges

D ELEGATES representing communities in the United States and Canada participated in the regional A. Z. A. convention which took place in Winnipeg, Canada, on June 10th and 11th. In addition to the regular business of the gathering and the discussion, there were a picnic, a banquet and golf and tennis tournaments.

* * *

THE subject was certainly not a new one. But the impassioned sincerity of the speaker, Rabbi Fred M. Isserman, brought out the ever new, ever significant phases of it. And that is why the eloquent rabbi held his audience spellbound when he addressed a recent meeting of the Winnipeg Lodge on the subject, "The Wailing Wall." There was also a very enjoyable musical program. And another outstanding feature of the evening was the presentation of gifts to confirmants by Mrs. Selick of Toronto and by Rabbi Solomon Frank.

* * *

IS drifting from the fold a new phenomenon in Jewish life? Mr. A. Osovsky, in a very lucid and analytical address, before the May 14th meeting of the Winnipeg Lodge, answered this question in the negative. Speaking in Yiddish, Mr. Osovsky pointed out that Jewish history is full of instances of drifting from the fold. And he concluded by expressing gratification over the contemporary revival of Jewish consciousness.

* * *

AT A special meeting, called for that purpose, the children of B'nai B'rith members of San Francisco were recently presented with books on Jewish subjects. Accompanying each of these books was a personal letter from the Hon. Alfred M. Cohen, President of the Order, conveying a message of greeting and congratulation to the confirmant. This joyous affair was a focal manifestation of the custom, instituted by the Wider Scope Committee, of giving presents of a Jewish character to B'nai B'rith members and their families on festive occasions.

* * *

SO FAR as the A. Z. A. Order is concerned, all roads will lead to Denver the middle of this month. The fifth annual international convention of the Order will take place in that city on July 16th, 17th and 18th.

ACCOMPANIED by Brother Samuel I. Roseman, the Hon. Maurice Bloch, President of District Grand Lodge No. 1, recently visited Montreal, Canada. His address at a meeting of Mount Royal Lodge No. 729 of that city was cheered to the echo. He also attended and addressed a luncheon given for the Jewish graduates of McGill University. Lengthy interviews with President Bloch, who is minority leader of the New York State Assembly, were published in the daily press of Montreal, giving his views on the political situation in the United States.

* * *

BROTHER Ely Rosenberg of New York has gone to his reward. With his passing the Order loses one of its most devoted and active sons. Brother Rosenberg was a member of the General Committee of District Grand Lodge No. 1 and he played a very prominent part in the Wider Scope campaign. He was a highly successful lawyer and an influential force in many communal and charitable endeavors. He was ever and always an alert and loyal Jew. His name will be remembered as a blessing.

* * *

LAST month a great stir was made by the award to a Jewish boy, and a leader of the Hillel Foundation at the University of Wisconsin, of a trophy for Christian character. And now we read of another Hillel Foundation leader being elected President of the University Churches' Association at Ohio State University. That honor has come to Rabbi Lee J. Levinger, Director of the Hillel Foundation at Columbus. He is the only Jewish member of this Churches' Association, which consists of representatives of 16 churches and student centers.

* * *

DISTRICT No. 6 reports the installation of two new lodges: one at Austin, a suburb of Chicago, and the other at Rockford, Ill. Louis Behr, who has achieved fame by winning the prize for Christian character at the University of Wisconsin, and William Shanhouse, an active Hillel worker at the University of Illinois, are members of the new Rockford Lodge.

ON THE occasion of the 45th anniversary of its founding, Emes Lodge of Springfield, Ill., had a very fitting celebration. It was the host to the representatives of nine lodges, which constitute the Central Illinois B'nai B'rith Council, that attended the meeting of the Council in Springfield on Sunday, June 10th. And what a glorious meeting it was! Twenty-four of the delegates came all the way from Rock Island, a distance of 200 miles. And their trip was well worth while, if only because it gave them a chance to hear the moving address by Professor A. L. Sachar, Director of the Hillel Foundation at the University of Illinois.

At the banquet given in the evening Brother Bernard A. Lange, past President of District Grand Lodge No. 6, was presented with a beautiful memento by his fellow members of Emes Lodge.

Harry Frankel, brother of the late lamented Rabbi Benjamin Frankel, was elected President of the Council.

Gottfred D. Bernstein, Vice President of District Grand Lodge No. 6, and A. M. Kerensky, a member of the General Committee of the district, were present as guests of honor.

* * *

FOR 21 years, as editor and publisher of the *Texas Jewish Herald*, Edgar Goldberg of Houston has been a guiding spirit in Jewish life of the Southwest. In recognition of this and in appreciation of his splendid work as general chairman of the recent District Grand Lodge No. 7 convention, the B'nai B'rith of Houston gave a testimonial dinner in honor of Brother Goldberg, on June 18th. Maurice Hirsch, past President of District Grand Lodge No. 7, acted as toastmaster.

* * *

BOYS and girls of Washington, D. C., who recently celebrated their *bar mitzvah* or were confirmed, and who are sons and daughters of B'nai B'rith members, will always associate the guardian spirit of the Order with the festive and solemn event in their lives marking the taking on by them of a new sense of responsibility. At a meeting, sponsored by Argo Lodge, these youngsters were presented with books supplied for the purpose by the Wider Scope Committee.

IN their regular meeting hall and the adjoining roof garden the members of Manhattan-Washington Lodge of New York City gave a jolly, old-fashioned festival recently. The delicious, ripe, juicy berries, the rich cream, the invigorating breeze from the Palisades, the spirit of conviviality and the sparkling conversation all combined to make the event one not to be forgotten.

Preceding the serving of refreshments, the gathering heard a report of the recent District Grand Lodge No. 1 Convention, discussed the proposition of organizing a boy scouts troop, and listened to a talk by Brother Raymond Denzer on Jewish news of the month.

* * *

"LEAVE behind dull care and enjoy this day so rare," was the motto of the Metropolitan Conference picnic, participated in by the lodges of Greater New York, which took place at Woodlands Park, Ardsley, N. Y., on Sunday, June 24th.

There were games and races and all manner of wholesome amusements. Joy and spontaneous friendliness and the spirit of sportsmanship held full sway. And as a result the fraternal feeling between the various lodges, as well as between individual members, was strengthened.

* * *

MONDAY, May 28th, was a most memorable day for Brother Edwin J. Schanfarber of Columbus, Ohio. On the evening of that day, Zion Lodge of Columbus initiated 65 new members into the Order, these being designated the Edwin J. Schanfarber Class. The chief speaker of the evening was Sidney J. Kusworm of Dayton, a member of the Executive Committee of the Order. Brother Kusworm gave a detailed account of the various B'nai B'rith activities, and he eulogized the hero of the evening, lauding him for his allegiance to all that is noble, true and fine.

In his response Brother Schanfarber praised the Columbus community for its spirit of co-operation, and emphasized the achievements of the B'nai B'rith in building sterling character.

* * *

AS WE go to press the sixtieth annual convention of District Grand Lodge No. 6 is in session at Elkhart Lake, Wisconsin. A detailed report

of its proceedings will be published in the August *B'nai B'rith Magazine*.

* * *

WHAT is most significant about the *Hillel Quarterly* of the University of Wisconsin is that it is a sign of things to come. It shows that the Hillel Foundation, by arousing the Jewish consciousness in our boys and girls at the universities, is stirring up in them an intellectual enthusiasm which may bear fruit in myriad ways. A recent issue of the quarterly contains an article, "Judaism and the Jewish Student," a short story, "The White Handkerchief," another article called, "A Student's View of Judaism," "Palestine Fantasy," a sort of rhapsody in prose, in addition to book reviews and poems.

* * *

THANKS to the generosity and farsightedness of the Jews of Portland, Oregon, a new B'nai B'rith summer camp has been established at Neotsu, Oregon. Dedicatory exercises will be held at the camp on Sunday afternoon, July 22nd. City officials of Portland will participate.

* * *

JUNE 17th will from now on be a significant date for the Jews of Cleveland, Miss., for on that day, this year, a B'nai B'rith lodge was installed in this Mississippi community with 72 charter members. Charles Jacobson, President of District Grand Lodge No. 7, officiated. And Louis Barnett, President of Sam Schloss Lodge of Memphis, Tenn., also participated in the solemn and joyous ceremonies.

* * *

B. W. HIRSH has given \$10,000 to Sam Schloss Lodge of Memphis, Tenn. He announced his gift at a recent meeting of the lodge, of which he is one of the most devoted members. Enthusiasm had been running high anyway that night, for officers had just been elected after a campaign full of fun and color. So one can imagine what happened when Brother Hirsh stood up and declared that, in the name of his wife and in memory of her father and his, he was giving \$10,000 to the lodge.

* * *

A VERY delightful program was carried through in Houston a few weeks ago when this year's confirmants, who are sons and daughters of B'nai B'rith members, were presented

with gifts supplied by the Wider Scope Committee. Rabbi Max Geller, Secretary of Herzl Lodge No. 608, pronounced the invocation. Harry Susman spoke on "The Youth of Israel and the B'nai B'rith," and talks were delivered also by Miss Pauline Meyer and Master David Shoss, two of the confirmants. Wm. M. Nathan, the Chairman, presented the gifts. Dr. Henry Barnston pronounced the benediction. There were several musical numbers.

* * *

THE B'nai B'rith Council of Philadelphia, composed of delegates from the four lodges of that city, will meet in conference on August 12th at Hotel Chelsea in Atlantic City. In addition to discussing questions and problems with which the B'nai B'rith of Pennsylvania and the rest of District No. 3 are concerned, matters of general B'nai B'rith interest will be taken up. All B'nai B'rith who are at Atlantic City at the time will be invited to participate. And it is hoped to establish this conference as an annual affair. Among the speakers who are expected to address the gathering are: the Hon. Alfred M. Cohen, President of the Order; Dr. Boris D. Bogen, Secretary, and Judge Josiah Cohen of Pittsburgh, who is one of the oldest members of the Order.

* * *

RABBI EDGAR F. MAGNIN of Los Angeles was elected President of District Grand Lodge No. 4, at its sixty-fifth annual convention, which took place at Spokane, Washington, July 24th, 25th and 26th. Other officers who were elected are: George M. Lipman of San Francisco, and Rabbi Samuel Koch of Seattle, Vice Presidents; Joseph L. Goldsmith of San Francisco, Treasurer, and Richard E. Gutstadt of San Francisco, Executive Secretary. The Women's auxiliaries of the district elected Birdie Stodel of Los Angeles as their President.

The progress of the Wider Scope campaign was reviewed and plans were outlined for carrying it on in the future. Judge J. M. Golden of San Francisco, District Chairman of the Anti-Defamation League, reported on the recent activities of the league.

There were 250 delegates in attendance. It was decided to hold next year's convention in Oakland, California.

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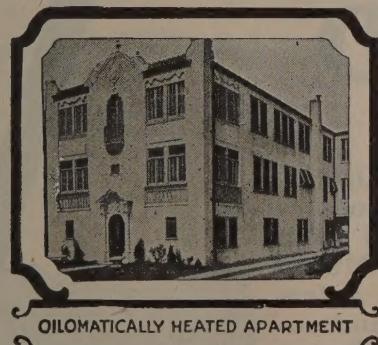
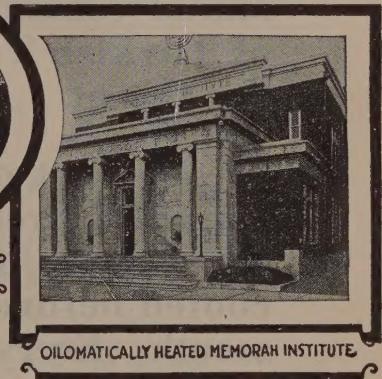
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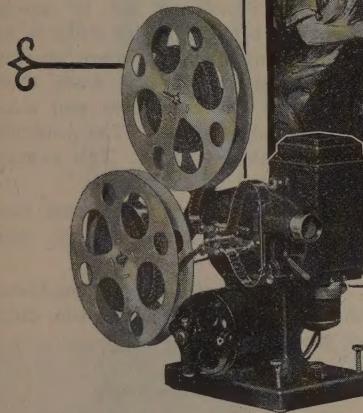
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licking Alice Day will bring laughs and sighs; Will Rogers will star as only Will Rogers can. Pictures of these and other stars of comedy, drama, and travel pictures can be had at low rental rates, or, if you prefer, they may be bought outright and exchanged.

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Humoresque



Good Enough for God

A POOR Jewish scholar was criticised for going about from house to house selling a book which he himself had written. To which he replied:

"Why shouldn't I do that which was not beneath even God Almighty? Didn't He offer His *Torah* to the Ammonites, the Moabites, the Midianites and all the other ancient nations?"

* * *

He Could Make a B'jig

M R. ABRAHAMSON had placed his son as an apprentice in an out of town blacksmith shop.

When the son came home the father took him to a local shop and said:

"Now, sonny, here is a piece of iron. Let's see you make a spade of it."

The boy made an attempt and then replied, "There isn't enough iron for a spade."

"Well, then," declared the father, "make a poker."

Again the boy measured the iron with his eye and said, "No, father, I can't make a poker but I can make a b'jig."

"And what is a b'jig?" the father inquired.

The boy made the iron red hot and then threw it into a tub of water.

"That," he said, "is a b'jig."

* * *

Simple When You Know How

DAVID WOLKOVITCH was an old-fashioned Jewish farmer. When he died he left a will designating in part that $\frac{1}{2}$ of his 17 cows should go to his oldest son, $\frac{1}{3}$ to the second oldest and $1/9$ to the youngest son.

This troubled the three sons, for no matter how much they figured they couldn't work out a way of abiding by the will. They decided therefore to take their problem to the town rabbi.

After a little calculation the latter arrived at a solution. He added his own cow to the 17. Then he gave the eldest heir 9 cows, or the stipulated $\frac{1}{2}$. The second heir he gave the designated $\frac{1}{3}$, or 6 cows. And the youngest son he, in accord with the will, gave $1/9$, that is two cows. Then he took back his own cow, and everyone was satisfied.

A GOOD joke helps one forget the heat in the summertime, and in winter it takes the edge off the severe cold. It is conducive to sociability and kindness, and helps people in trouble regain their poise and mental equilibrium. Hence it is plain that he who makes up jokes is a benefactor of humanity. And he who spreads them also deserves high credit.

Do you know any good ones? If you do send them in to us. We will give you a book for each of them that we print.

The winners this month are: Frank H. Sparber, 708 Broadway, Gary, Indiana; and Henry Mayers, 2444 Silver Ridge Avenue, Los Angeles, California.

An Expert in Psychology

JENNIE was a recently graduated nurse.

Among the first patients she had to take care of was a middle-aged man whom the doctor had left in her charge, with orders to take his temperature at a certain specified hour.

After doing this, Jennie called out to the sick man, "Wow, you have the highest temperature I have ever seen. I would tell you what it is, only I don't want to frighten you!"

* * *

A Babbling Brook Is Wonderful—But Not for Rheumatism

HAVING reached the age of three score and ten, Isaac Buchsenbaum decided to make provision for the time when he would no longer be among the living. So he went out to look over the cemetery sites available, with the end in view of selecting one as a final resting place for himself.

"Here," said the salesman, who was showing him around, "here is an ideal spot, right next to this beautiful babbling brook. When it comes time for you to leave this world, what more ideal resting place could you want than alongside this delightful brook?"

"What!" exclaimed Mr. Buchsenbaum, "me with my rheumatism!"

They Didn't Ask Questions

HAVING recently been elected president of one of the minor railroad companies, Joseph Fish decided he would take a trip, incognito, on one of his trains and find out exactly how things were being done.

Passing from one car to another he noticed some cigarette stubs in one of the compartments where smoking was prohibited. He sat down there, called over the conductor and asked him if he might smoke. The conductor replied in the negative. This angered Mr. Fish, and he exclaimed:

"If smoking is not permitted here, where do the cigarette stubs come from?"

"Oh those," replied the conductor, "they were left by smokers who didn't ask permission."

* * *

A Full Day and Then Some

M R. and Mrs. Abraham Teitlebaum had just arrived at a Michigan summer resort. Everything pointed to a pleasant and restful vacation. But suddenly all the joyous anticipation was turned into disappointment. The middle-aged couple encountered a sign reading as follows: "We serve breakfast from 6 to 12, luncheon from 12 to 4, tea from 4 to 6, and dinner from 6 to 12.

"Goodness me," sighed Mrs. Teitlebaum, as she finished reading the schedule, "when will we go bathing and boating, when will we see the country?"

